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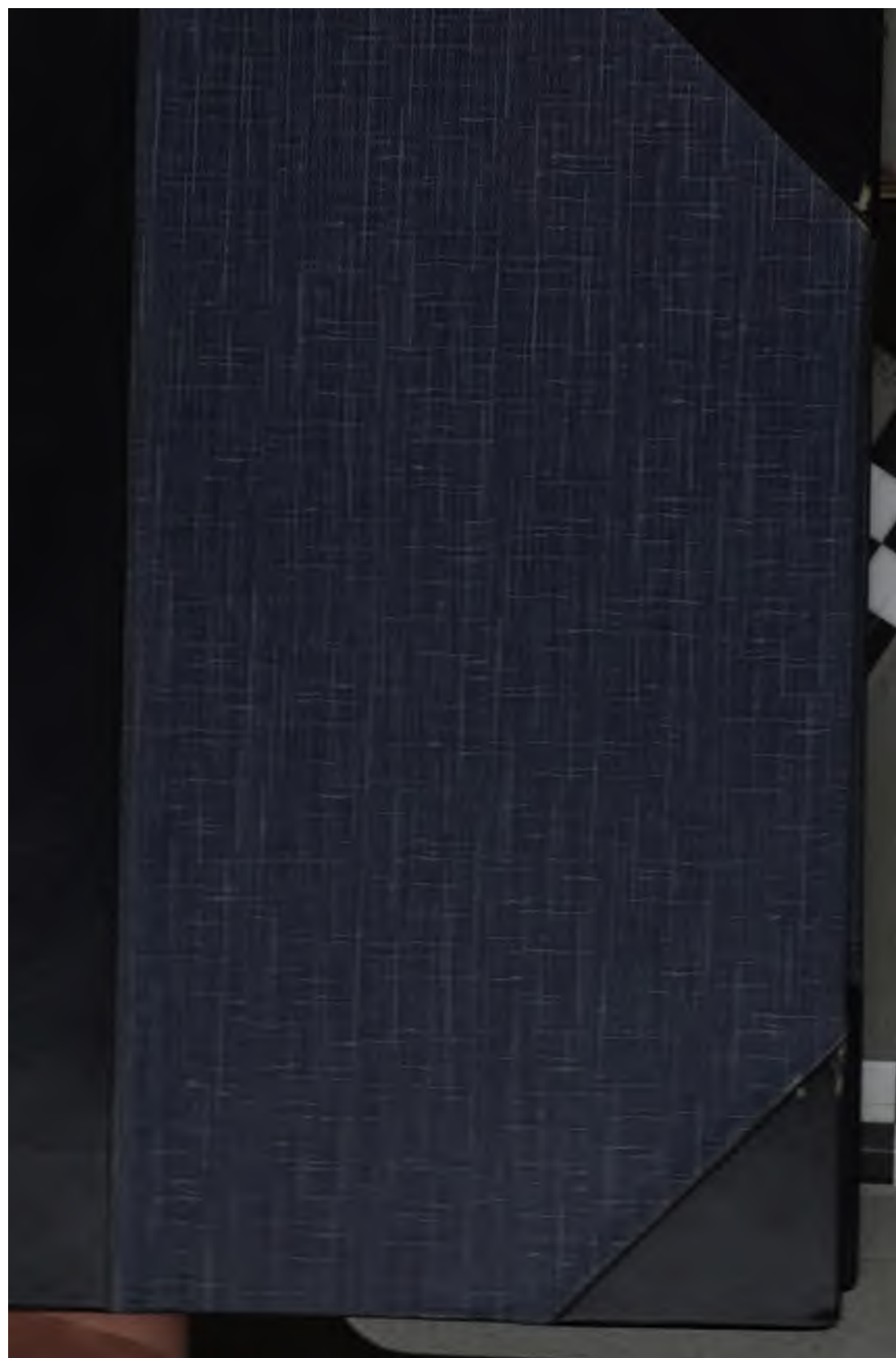
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**The Principal
Navigations Voyages Traffiques and
Discoveries of the English Nation**

In Twelve Volumes

Volume IV

GLASGOW

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MCMIV

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Volume IV





The Principal
Navigations Voyages
Traffiques & Discoveries
of the English Nation

Made by Sea or Over-land to the
Remote and Farthest Distant Quarters
of the Earth at any time within the
compasse of these 1600 Yeeres

By
RICHARD HAKLUYT
Preacher, and sometime Student of
Christ-Church in Oxford

VOLUME IV

Glasgow
James MacLehose and Sons
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MCMIV

THE TABLE

	PAGE
A Catalogue of the Voyages of this fourth volume made to the North and Northeast and to the South and South-east quarters ; with the Ambassages, Treatises, Priviledges, Letters, and other observations, depending upon the Voyages of this fourth Volume :	
A brieve Commentarie of the true state of Island	1
A letter written by the grave and learned Gudbrandus Thorlacius, Bishop of Holen in Island, concerning the ancient state of Island and Gronland.	194
The vanquishing of the Spanish Armada, Anno 1588.	197
The honourable voyage to Cadiz, Anno 1596.	236
—	
A Testimony, that the Britons were in Italy and Greece, with the Cimbrians and Gauls, before the incarnation of Christ.	269
The voyage of Helena the Empresse, daughter of Coelus king of Britain, and mother of Constantine the Great, to Jerusalem. An. 337.	270
The voyage of Constantine the Great, Emperour and king of Britaine, to Greece, Ægypt, Persia, and Asia, Anno 339.	272

THE TABLE

A Catalogue of the Voyages—*Continued.*

A letter written from Manuel the Emperour of Constantinople, unto Henry the second, King of England, Ann. 1177 : wherein mention is made that certaine of king Henries noblemen and subjects were present with the sayd Emperour in a battel against the Soldan of Iconium.

The famous voyage of Richard the first, king of England into Asia, for the recovering of Jerusalem out of the hands of the Saracens, Anno 1190.

The voyage of Baldwine Archbishop of Canterbury unto Syria and Palæstina, in the yeere 1190.

A note drawn out of a very auncient booke in the custodie of the right Wor. M. Thomas Tilney Esquire, touching Sir Fredericke Tilney his ancester, knighted for his valour at Acon in the Holyland, by king Richard the first.

The voyage of Richard Surnamed Canonicus, under king Richard the first, into Syria, and Palæstina, Anno 1190.

The voyage of Gulielmus Peregrinus, under king Richard the first, to Palæstina, Anno 1190.

A large contribution to the succour of the holy land made by king John king of England, Anno 1201.

The voyage of Hubert Walter bishop of Salisbury, under king Richard also, unto Syria, Anno 1190.

The voyage of Robert Curson a nobleman of England, and a Cardinall, under Hen. the third, to Damiata in Ægypt, Anno 1218.

The voyage of Rainulph Earle of Chester, of Saer Quincy Earle of Winchester, of William de Albanie Earle of Arundel, &c. to the holy land, Anno 1218.

THE TABLE

A Catalogue of the Voyages— <i>Continued.</i>	PAGE
The voyage of Henry Bohun, and Saer Quincy, to the holy land, in the yeere of our Lord, 1222.	349
The voyage of Rainulph Glanvile Earle of Chester to the holy land, and to Damiata in Ægypt.	350
The voyage of Petrus de Rupibus bishop of Winchester, to Jerusalem, Anno 1231.	351
The honourable voyage of Richard Earle of Cornwall, brother to king Hen. the third, accompanied with William Long-espee Earle of Salisburie, and diverse other noblemen, into Syria, Anno 1240.	352
The comming of Baldwin the Emperour of Constantinople into England, An. 1247.	353
The voyage of William Long-espee, or Long-sword Erle of Salisburie into Ægypt with Lewis the French king, Anno 1248.	353
The voyage of prince Edward the sonne of king Henry the third, into Syria, An. 1270.	359
The voyage of Robert Turneham, under the sayd prince Edward, into Syria, in the yeere of our Lord, 1270.	366
A testimony concerning Anthony Beck bishop of Duresme, that he was elected Patriarke of Jerusalem, and confirmed by Clement the 5, bishop of Rome, Anno 1305.	370
The voyage of Frier Beatus Odoricus to Asia minor, Armenia, Chaldæa, Persia, India, China, and other remote parts, &c.	371
The voyage of Matthew Gurney an English knight, against the Moores of Alger to Barbary and to Spaine.	444
The comming of Lyon king of Armenia into England, Anno 1386, to make a treaty of peace betweene Richard the second, king of England, and the French king.	445

THE TABLE

A Catalogue of the Voyages— <i>Continued.</i>	PAGE
The voyage of Henrie Earle of Derby, after Duke of Hereford, and lastly Henry the fourth king of England, with an army of Englishmen, to Tunis in Barbary.	450
The travailes and memorable victories of John Hawkwood Englishman, in diverse places of Italy, in the reigne of Richard the second.	452
The voyage of Lord John of Holland, Earle of Huntington, brother (by the mother) to K. Richard the second, to Jerusalem, and S. Katherins mount, Anno 1394.	453
The voyage of Thomas Lord Mowbrey duke of Norfolke, to Jerusalem, in the yeere of our Lord, 1399.	453
The comming of the Emperour of Constantinople into England, to desire the ayde of king Henry the fourth, against the Turkes, Anno 1400.	454
The voyage of the bishop of Winchester to Jerusalem, Anno 1417.	454
A voyage intended by king Henry the fourth to the holy land, against the Saracens and Infidels, Anno 1413.	455

ILLUSTRATIONS

	PAGE
William Cecil, Lord Burghley,	<i>Frontispiece</i>

William Cecil, son of Richard Cecil of Burleigh, was born at Bourn on the 13th September, 1520. He was educated at Stamford, Grantham, and St. John's College, Cambridge, and entered Gray's Inn in 1541. In 1547 Henry VIII. appointed him *custos brevium*. The Lord Protector Somerset made him Master of Requests in 1547 and his Secretary in 1548. On Somerset's disgrace Cecil was imprisoned for two months in the Tower, but in 1550 he was made a Secretary of State, and in 1551 was knighted. In 1558 Elizabeth appointed him Chief Secretary of State, and in 1572 Lord High Treasurer, a post which he held until his death on 4th August, 1598. He was created Baron Burghley in 1571. The portrait here reproduced is from the print by William Rogers in the British Museum.

Charles Howard, Earl of Nottingham, Baron of Effingham,	200
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Lord Howard of Effingham was born in 1536 and succeeded his father in 1573. In 1585 he was made Lord High Admiral of England and as such he commanded the fleet against the Armada. He was created Earl of Nottingham for his services against the Armada and in the Cadiz expedition of 1596.

ILLUSTRATIONS

	PAGE
<p>In 1619 he resigned office in favour of Buckingham. He died on 14th December, 1624. His portrait is taken from the engraving by William Rogers in the Cracherode Collection in the British Museum.</p>	
<p>The Ark Royal,</p> <p style="margin-left: 40px;">This vessel (Lord Howard of Effingham's flagship against the Armada) was built at Deptford in 1587 by Richard Chapman, a Government Shipwright. She is sometimes called the 'Ark Raleigh,' and may originally have been built for Sir Walter Raleigh, and afterwards sold by him to the Government. She was about 700 tons burden, with a length of keel of about 100 feet and a beam of about 37. When in commission she carried a crew of about 400 men of whom 100 were soldiers and 32 gunners. Effingham, in a letter to Lord Burghley, dated 'the laste of Februarie, 1587,' says 'I praie your Lordship tell her Matie from me that her money was well geven for the <i>Arke Rawlye</i>, for I think her the odd ship in the worlde for all conditions, and truely I think there can no great ship make me change and go out of her.' After taking part in numerous expeditions she was rebuilt in 1608 and re-christened the 'Anne Royal' in honour of James I.'s Queen. This reproduction is from the engraving in the Print Department of the British Museum.</p>	208
<p>The first Action in the English Channel against the Armada,</p> <p style="margin-left: 40px;">From Robert Adams' Charts engraved by Augustine Ryther, for P. Ubaldini's <i>Expeditionis Hispanorum in Angliam Vera Descriptio</i>, 1588, in the British Museum. From these charts the Armada tapestries</p>	212

ILLUSTRATIONS

PAGE

were designed for Lord Howard of Effingham. This chart shows the position of the fleets on the morning of 21st July, 1588. The dotted line to the south from Plymouth shows the course taken by the English main fleet across the front of the Spaniards until they had weathered the Armada, while the dotted line zig-zagged along the English coast shows the beat to windward by a small squadron of eight English ships, which joined the main fleet in the first attack on the Armada.

Sir Horatio Pallavicini, 216

Son of an Italian merchant. He was recommended to Queen Mary, and appointed Collector of Papal Taxes. According to tradition he abjured Romanism on Mary's death and appropriated the sums collected for the Pope. He lent large sums of money to Queen Elizabeth as well as to the Netherlands and Henry of Navarre. As a gentleman-adventurer, he fitted out a ship at his own cost, and commanded her in the Channel against the Armada. He was afterwards charged with the custody of Don Alonzo de Luzon, and three other important Spanish prisoners, until an exchange was arranged. He died on 6th July, 1600, and at his death the Queen owed him nearly £29,000, equal to about £230,000 of our money. This was never fully paid. The portrait is reproduced from John Pine's (*Armada*) *Tapestry Hangings of the House of Lords*, London, 1753.

The Fleets at close Quarters, 220

From Adams' Series of Views of the Armada in the British Museum. The various types of vessels engaged are well shown.

ILLUSTRATIONS

	PAGE
The last Action in the English Channel against the Armada,	224

From Adams' Chart No. 10. This shows the final battle off Gravelines on 29th July. The galliasse of Hugo de Moncada is shown ashore at Calais 'assaulted by divers English pinasses, hoys and drumblers,' with the larger English vessels standing by to support them. The squadron in mid-channel probably represents Howard rejoining the main fleet with his pinnaces after the galliasse was abandoned (Corbett, *Drake and the Tudor Navy*, Vol. I., p. 272).

Relics from the Spanish Armada,	232
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These interesting relics of the Spanish Armada were recovered in June, 1903, from the wreck of the Spanish Galleon 'Florescia' in Tobermory Bay, Isle of Mull. The 'Florescia' was one of the largest ships in the Armada—a galleon of over 900 tons, with a complement of 400 soldiers and 86 sailors. She is mentioned in the Duke of Medina's Diary as having fought gallantly in the actions in the English Channel on 23rd July, 1588. She was blown up in Tobermory Harbour where she had put in to water—tradition says by a member of the Clan Maclean—in August 1588.

The Gun is a bronze breech-loader, $4\frac{1}{2}$ feet long, and was recovered fully charged. The diameter of the bore at the muzzle is an inch and seven-eighths, and the ball, if of iron, would weigh about 7 ozs. The breech block with its square shaped handle is shown above the gun. The block was kept in position by a wedge inserted behind it. The square hole shown in the engraving was to allow the escape of gas.

The Compasses (reproduced full size) are also of bronze, and have the head of each leg formed into a semicircle, so that by their cross action they could

ILLUSTRATIONS

easily be extended or contracted as required with one hand. Despite their long immersion these relics are perfectly preserved: they are illustrated here by permission of the Duke of Argyll and of the Syndicate on whose behalf Captain William Burns is conducting the dredging operations in Tobermory Bay.

Robert Devereux, Earl of Essex, 240

From the engraving by J. Houbraken of the picture formerly in the possession of Sir Robert Worsley, Bart. The Earl of Essex was born at Netherwood, Herefordshire, on 10th November, 1567, and when only thirteen took his M.A. degree at Trinity College, Cambridge. He saw service in the Netherlands in 1585-6 and distinguished himself at the battle of Zutphen. In 1590 he married clandestinely Sir Philip Sidney's widow. In 1591 he commanded the forces despatched to help Henry IV. against the League, and in 1596 along with Lord Howard of Effingham, the Cadiz Expedition. He was appointed Lieutenant and Governor General of Ireland in 1599, but after six months' absence in Ireland he returned to England, was imprisoned and stripped of all his honours. On 8th February, 1601, he attempted to raise the city of London against Elizabeth. On the 19th he was found guilty of high treason and on the 25th February, 1601, was beheaded in the Tower.

Sir Robert Southwell, 248

From the print after the original by Henry Cornelius Vroom. Sir Robert Southwell of Woodrising, Norfolk, was the son-in-law of Lord Howard of Effingham by his marriage with Frances, Lord Howard's third daughter. He commanded the

ILLUSTRATIONS

	PAGE
<p style="margin: 0; text-align: center;">‘Elizabeth Jonas’ a vessel of from 850 to 1000 tons against the Spanish Armada, and the ‘Lion’ in the Cadiz Expedition of 1596.</p>	
<p>The Action in Cadiz Bay, 21st June, 1596,</p> <p style="margin-left: 40px;">From a very rare Dutch engraving. The date (9th June) on the engraving is reckoned by the ‘old style.’</p>	256
<p>The Defences of Acre,</p> <p style="margin-left: 40px;">From Sebastian Münster’s <i>Cosmographiae Universalis</i>, <i>Lib.</i> <i>VI.</i>, printed at Basle, in 1552.</p>	367
<p>Tyre in the Sixteenth Century,</p> <p style="margin-left: 40px;">From Münster’s <i>Cosmographiae Universalis</i>, <i>Lib. VI.</i> The importance of Tyre as a seaport is shown by the number and variety of vessels anchored before it.</p>	369
<p>Jerusalem,</p> <p style="margin-left: 40px;">From Münster’s <i>Cosmographiae Universalis</i>, <i>Lib. VI.</i> The view shows the Church of the Holy Sepulchre and Solomon’s Temple.</p>	370
<p>Map of the Coasts of Abex,</p> <p style="margin-left: 40px;">From <i>John Huighen van Linschoten his Discours of Voyages unto ye Easte and West Indies</i>, printed at London, 1598. The map was engraved by Robert Becket. This English edition is almost the first book with English made maps.</p>	458

THE FOURTH VOLUME

OF THE

**Principall Navigations, Voyages, Traffiques
and Discoveries of the English Nation**

**Made to the North and North-east and to the
South and South-east quarters of the World,
with the directions, letters, privileges
discourses, and observations
incident to the same**

Brevis Commentarius de Islandia: quo Scriptorum [I. 515.]
 de hac Insula errores deteguntur, & extraneorum
 quorundam convitiis, ac calumniis, quibus Is-
 landis liberiùs insultare solent, occurritur: per
 Arngrimum Jonam Islandum. Serenissimo
 Principi ac Domino, domino Christiano IIII,
 Daniæ, Noruegiæ, Vandalorum, Gothorúmque,
 Regi electo: Slesuici, Holsatiæ, Stormariæ &
 Dithmarsiz Duci: Comiti in Oldenburg &
 Delmenhorst: Domino suo clementissimo.



Ræclaram sanè apud Historicos meretur
 laudem, Sereniss. Princeps, Anchuri illius
 Midæ regis filii ausus plusquam humanus,
 & in patriam pietas, ferè exemplo carens,
 quòd ad occludendum ingentem circa
 Celænam Phrygiæ oppidum, terræ hiatum,
 quotidie homines haud exiguo numero,
 & quicquid in propinquo erat, absorbentem, sese ultrò
 obtulerit. Cum enim ab oraculo Midas pater accepisset,
 non prius conclusum iri istam voraginem, quam res eò
 preciosissimæ immitterentur: Anchurus existimans, nihil
 esse anima pretiosius, sese vivum in illud profundissimum
 chasma præcipitem dedit: idque tanto animi cum fervore,
 ut neque parentis desiderio, neque dulcissimæ conjugis
 amplexu vel lachrymis, ab isto proposito se retrahi
 passus sit.

Nec inferiorem multò consecuti sunt gloriam Sperthius
 & Bulis, Lacedæmonii, qui ad avertendam potentissimi
 Regis Persarum Xerxis, ob occisos à Lacedemoniis Darii

THE ENGLISH VOYAGES

patris legatos, ultionem, ad Regem profecti sunt, & ut legatorum necem in se, non in patria ulcisceretur, erectis & constantibus animis sese obtulerunt.

Quæ verò res, Sereniss. Princeps, illos ac alios complures movit, ut patriæ flagrantibus amore, nullum pro ea periculum, nullas molestias, imò ne mortem ipsam recusarint, ea profectò me quoque impulit, non quidem, ut quemadmodum illi, mortem sponte oppeterem, aut me mactandum ultrò offerrem, sed tamen, ut id quod solum possem, in gratiam patriæ tentarem : Hoc est, ut scriptorum de ea errores colligerem & rumusculos vanos refellerem : Ac ita rem profectò periculosam, & multorum forsàn sinistro obnoxiam judicio, aggrederer.

In eo proposito me etiam Cn. Pompeii exemplum confirmavit : Quem rei frumentariæ apud Romanos procuratorem, cum in summa Urbis annonæ charitate, in Sicilia, Sardinia & Africa frumentum collegisset, majorem patriæ, quàm sui, tradunt rationem habuisse. Cum enim Romam versus properaret, & ingenti ac periculosa oborta tempestate, Naucleros trepidare, nec se ventorum aut maris sævitie committere velle animadverteret, ipse navim primus ingressus, anchoras tolli jussit, in hæc verba exclamans : Ut navigemus urget necessitas : ut vivamus, non urget. Quibus vir prudentissimus innuisse videtur, patriæ periclitantis majorem habendam rationem, quàm privatæ incolumitatis.

Hunc ego sic imitor,

- [I. 516.] (Si parva licet componere magnis, & muscam Elephanto conferre) ut collectis ac comportatis iis, quibus ad succurrendum gentis nostræ nomini ac famæ, apud extraneos, ex malevolorum quorundam invidia jam diu laboranti uterer; paucula hæc in lucem emittere, mèque pelago huic quantumvis turbulento committere, lintea ventis tradere, cùmque illo exclamare non dubitem : Ut scribamus, urget necessitas : Ut verò scriptum nostrum, cujusvis, delicato palato, ubique satisfaciatur, aut omnem Momi proterviam effugiat, non urget. Institutum meum complures probaturos spero : successum forsàn non itidem

THE TRUE STATE OF ICELAND

A.D.
1593.

omnes probabunt. Nihilominus tamen majorem habendam rationem patriæ, multorum hactenus opprobria & contumelias sustinentis, quàm sive laudis, sive vituperationis, ad me ipsum hinc forsitan redituræ, existimabam. Quid enim causæ esse potest, cur nonnullorum odium & invidentiam, cum hoc patriæ, benefaciendi seu gratificandi studio fortè conjunctam recusem?

Quodsi scriptorum errores liberius notare, si quorundam calumnias durius perstringere videbor, eos tamen æquos me habiturum censores confido, qui paulò diligentius animadvertere volent, quam parùm tolerabiles sint scriptorum de nostra gente errores: quot etiam & quàm graves quorundam in nos calumniæ, quibus nationem nostram variis modis lacerare, & etiamnum lacerare non desistunt. Dandum etiam aliquid omnibus congenito soli natalis amoris est; Dandum justo, ob hanc patriæ illatam injuriam, dolori. Et ego quidem, quantum fieri potuit, ubique; mihi temperavi, ac à convitiis abstinere volui: quòd si quid videatur mollius dicendum fuisse, id prædicta ratione veniam, spero, merebitur.

Cum igitur hæc mihi subeunda sit alea, quod omnibus scriptum aliquod edituris in more positum animadverto, id mihi hoc tempore sollicitè curandum est: Nempè ut patronum & mecænatem aliquem huic meo commentariolo quæram, sub cujus nomine & numine, tutius in vulgi manus exeat.

Eam igitur ad rem nihil poterit contingere optatius, vestra, clementissime Princeps, Sereniss. Majestate: Et enim nos ei, qui vitam & fortunas nostras in suam potestatem & tutelam accepit, ei inquam, nomen quoque gentis nostræ innocenter contaminatum, curæ ut sit, supplices rogamus.

Imò verò, Rex clementiss. non solùm ad hanc rem, S. Majestatis V. clemens implorare auxilium necessum habemus; Sed ad multa quoque alia, quæ in nostra patria desiderantur, aut quæ alioqui ad hujus utilitatem & salutem communem spectant: quæque non per me, sed per summorum nostræ gentis virorum libellos supplices

A.D.
1593.

THE ENGLISH VOYAGES

hoc tempore exponuntur, aut certè brevi exponentur. Nihil enim dubitamus quin S. V. Majestas, Christianissimorum majorum exemplo, etiam nostram patriam, inter reliquas imperii sui Insulas, sua cura & protectione regia dignari velit. Nam quæ nostra est ad S. Majestatem V. confugiendi necessitas, ea est S. Majestatis V. in nobis sublevandis, curandis & protegendis, gloria : Et ob nutritam extremi ferè orbis Arctoi ecclesiam, in remotissimis M. V. imperii finibus, quæ tranquillitatem & tuta singulari Dei beneficio halcyonia habet, præmium, ac reposita in cælis immarcessibilis vitæ æternæ corona.

Cæterum cùm illa hujus loci non sint, id quod mei est propositi subjungo : & à S. Majestate V. ea, qua par est, animi submissione peto, ut huic meæ opellæ & studio in patriam collato, favere, & patroni benigni esse loco, clementer dignetur. Quod superest, Sereniss. Princeps, Dom. clementissime, Majestatem V. sapientiæ & prudentiæ, omniùmque adeò virtutum heroicarum indies incrementa sumentem, ad summum imperii fastigium, summus ille regnorum, omniùmque adeò rerum humanarum dispensator, Deus opt. max. evehat : Evectam, omni rerum fœlicissimo successu continuè beet : Beatamque hoc modo, ut summum horum regnorum ornamentum, columen, præsidium, Ecclesiæ clypeum & munimen, quàm diutissimè conservet : Ac tandem in altera vita, in solido regni cœlestis gaudio, cum præcipuis ecclesiæ Dei nutritiis, syderis instar, illustrem fulgere faciat. Faxit etiam idem Pater clementis. ut hæc vota, quantò sæpius, in amplissimorum Majestatis V. regnorum & Insularum quovis angulo, quotidie repetuntur ac ingeminantur, tantò rata magis & certiora maneant.

Haffniæ 1593. Mense Mart.

S. M. V. humiliter subjectus :

Arngrimus Jonas Islandus.

THE TRUE STATE OF ICELAND

A.D.
1592.

Benigno & pio Lectori salutem.

[I. 517.]



IN lucem exiit circa annum Christi 1561. Hamburgi fœtus valdè deformis, patre quodam Germanico propola: Rhythmi videlicet Germanici, omnium qui unquam leguntur spurcissimi & mendacissimi in gentem Islandicam. Nec sufficebat sordido Typographo sordidum illum fœtum semel emisisse, nisi tertium etiam aut quartum publicasset, quo videlicet magis innocenti genti apud Germanos & Danos, aliòsque vicinos populos summam & nunquam delendam ignominiam, quantum in ipso fuit, inureret. Tantum Typographi hujus odium fuit, & ex re illicita lucri aviditas. Et hoc in illa civitate, quæ plurimos annos commercia sua magno suorum cum lucro in Islandia exercuit, impunè fecit. Joachimus Leo nomen illi est, dignus certè qui Leones pascat.

Reperiuntur præterea multi alii scriptores, qui cum miracula naturæ, quæ in hac Insula creduntur esse plurima, & gentis Islandicæ mores ac instituta describere se velle putant, à re ipsa & veritate prorsus aberrarunt, nautarum fabulas plusquam aniles, & vulgi opiniones vanissimas secuti. Hi Scriptores etsi non tam spurca & probrosa reliquerunt, quàm sordidus iste Rhythmista: multa tamen sunt in illorum scriptis, quæ illos excusare non possunt, aut prorsus liberare, quo minus innocentem gentem suis scriptis deridendam aliis exposuerint. Hæc animadvertens, legens, expendens, subinde novis, qui Islandorum nomen & æstimationem læderent, scriptoribus ortis, alienorum laborum suffuratoribus impudicis, qui etiam non desinunt gentem nostram novis conspurcare mendaciis, lectorèsque nova monstrorum enumeratione & descriptionibus fictis deludere, sæpe optabam esse aliquem, qui ad errata Historicorum, & aliorum iniquorum censorum responderet, quique aliquo scripto innocentem gentem à tot conviciis si non liberaret, certè aliquo modo apud pios & candidos Lectores defenderet.

A.D.
1592.

THE ENGLISH VOYAGES

Quare hoc tempore Author eram honesto studioso, Arngrimo Jonæ F. ut revolutis scriptorum monumentis, qui de Islandia aliquid scripserunt, errores & mendacia solidis rationibus detegeret. Ille etsi primò reluctabatur, vicit tamen demum admonitio, amorque communis patriæ, ita ut hunc qualemcumque commentariolum conscriberet, non ex vanis vulgi fabulis, sed & ex sua & multorum fide dignorum experientia, comprobationibus sumptis.

Ille verò, qui hanc rem meo est aggressus instinctu, vicissim à me suo quasi jure flagitabat, ut in has pagellas, vel tribus saltem verbis præfaret: existimans aliquid fidei vel authoritatis opusculo inde conciliatum iri. Quare ut mentem breviter exponam: Ego quidem & honestam & necessariam quoque operam navasse eum judico, qui non modò scriptorum varias sententias de rebus ignotis perpendere, & invicem conferre, nec non ad veritatis & experientiæ censuram exigere: Sed etiam patriam à venenatis quorundam sycophantarum morsibus vindicare conatus sit. Æquum est igitur, Lector optime, ut quicquid hoc est opusculi, velut sanctissimo veritatis & patriæ amore adversus Zoilorum proterviam munitum & muniendum excipias. Vale.

Gudbrandus Thorliacus Episcopus
Holensis in Islandia.

Anno 1592. Jul. 29.

¶ Authoris ad Lectorem.

IMbute Lector suavis arte Palladis,
Lector benigne, humane, multùm candide,
Qui cuncta scis collis sacri mysteria:
Has videris si fortè quando paginas
Non lectione sique dedignabere,
Fac, nos tuo candori ut hæc committimus
Et æquitati, fronte sic non tetrica,
Vultu legas nec ista quando turbido:
Communis unquam sortis haud sis immemor,
Infirmitas quam nostra nobis contulit.
Obnoxius nam non quis est mortalium

THE TRUE STATE OF ICELAND

A.D.
1592.

Erroribus nævisque semper plurimis?
Quod si diu multumque cogitaveris,
Nostris eris conatibus paulò æquior,
Tuis & isto ritè pacto consules:
Candore nam quo nostra tractans utere,
En te legentes rursus utentur pari:
Sic ipse semper alteri quæ feceris,
Aequalitatis lege & hæc fient tibi.

De gente multis prædicata Islandica
Authoribus quamvis probata maximis,
Nostro periclo hucusque vulgò credita,
Licere nobis credimus refellere,
Non ut notam scriptorum inuram nomini,
Nostrum sed à nota probrosa vindicem:
Hoc institutum júsque fásque comprobant:
Hoc nostra consuetudo léxque comprobant:
Hoc digna lectu exempla denique comprobant.
Ergo fave: nostris fave conatibus,
Sis mitis, indulgens & æquus arbiter,
O Lector arte imbute suavis Palladis,
Lector benigne, amice, multum candide,
Qui cuncta scijs collis sacri mysteria.

[I. 518.]

COMMENTARII DE ISLANDIA INITIUM.



Uemadmodum in militia castrensi, alios nulla æqua ratione adductos, sed ambitione, invidia & avaritia motos, Martis castra sequi animadvertimus: Alios verò justis de causis arma sumere; ut qui vel doctrinæ cœlestis propagandæ aut servandæ ergò bella movent, vel aliquo modo lacessiti paratam vim ac injuriam repellunt, vel item non lacessiti, propter obsidentem hostem metu inermis esse coguntur: Non secus Apollini militantes: alii nimo nequaquam bono, Philosophico seu verius Christiano, ad scribendum feruntur: puta qui gloriæ cupiditate, qui livore ac odio, qui affectata ignorantia alios sugillant, ut ipsi potiores habeantur, nunc in personam, nomen

A.D.
1592.

THE ENGLISH VOYAGES

ac famam alicujus, nunc in gentem totam styllum acuentes, atque impudenter quasi mentiendo, insontem nationem & populos commaculantes : Alii verò contrà, animo ingenuo multa lucubrando investigant & in lucem emittunt ; ut qui scientiam Theologicam & Philosophicam scriptis mandarunt, quique suis vigiliis veterum monumenta nobis explicuerunt : qui quicquid in illis obscurum, imperfectum, inordinatum animadverterunt, usu & experientia duce illustrarunt, explerunt, ordinarunt : qui mundi historias, bona fide, æternæ memoriæ consecrarunt : qui linguarum cognitionem suis indefessis laboribus juverunt : denique qui aliorum in se suamve gentem vel patriam, licentiosam petulantiam reprimere, calumnias refellere, & quandam quasi vim injustam propulsare annexi sunt.

Et quidem ego, cui literas vix, ac ne vix quidem videre contigit, omnium qui divinæ Palladi nomen dederunt, longè infimus (ut id ingenuè de mea tenuitate confitear) facere certè non possum, quin me in illorum aciem conferam, qui gentis suæ maculam abluere, veritatem ipsam asserere, & convitiantium jugum detrectare studuerunt : Majora ingenio sors denegavit : Id quoquo modo tentare compellit ipsius veritatis dignitas, & innatus amor patriæ, quam extraneos nonnullos falsis rumoribus deformare, variis convitiis, magna cum voluptate proscindere, aliisque nationibus deridendam propinare comperimus. Quorum petulantia occurrere, & criminationes falsas, detectis simul scriptorum de hac Insula erroribus, apud bonos & cordatos viros, (Nam vulgus sui semper simile, falsi & vani tenacissimum, non est quòd sperem me ab hac inveterata opinione abducere posse) diluere hoc commentariolo decrevi.

Etsi autem Islandia multos habet, ut ætate, ita ingenio & eruditione me longè superiores, ideòque ad hanc causam patriæ suscipiendam multò magis idoneos : Ego tamen optimi & clarissimi viri, Dom. Gudbrandi Thorlacii, Episcopi Holensis, apud Islandos, sollicitationibus motus communi causæ, pro viribus, nequaquam deesse volui, tum ut æquissimæ postulationi ipsius parerem, atque

THE TRUE STATE OF ICELAND

A.D.
1592.

amorem & studium debitum erga patriam declararem, tum ut reliquos sympatriotas meos, in bonarum literarum scientia fœlicius versatos, atque in rerum plurimarum cognitione ulterius progressos, ad hoc gentis nostræ patrocinium invitarem: Tantum abest, ut iis qui idem conabuntur, obstaculo esse voluerim.

Cæterum ut ad rem redeamus, quoniam illi quicunque sunt nostræ gentis obtrectatores, testimonio scripto se uti ac niti jactitant: videndum omnino est, quidnam de Islandia, & quàm vera scriptores prodiderint, ut si fortè isti, aliis in nos dicendi aliquam occasionem dederint, patefactis ipsorum erroribus (nolo enim quid durius dicere) quàm meritò nos calumnientur, reliquis planum fiat. Porro, quamvis vetustiorum quorundam scripta de hac Insula, ad veritatis & experientiæ normam exigere non verear: Tamen nobis eorundem alioqui sacra est memoria, reverenda dignitas, suspicienda eruditio, laudanda voluntas & in Rempub. literariam studium: Novitii verò, si qui sunt id genus scriptores, aut verius pasquilli, cum iis longè veriora quàm scripserant, audire & nosse de Islandia licuerit, sua levitate & ingenio malè candido, nihil nisi invidiæ & calumniæ maculam lucreti esse videbuntur.

Atque ut Commentarius hic noster aliquid ordinis habeat, duo erunt propositæ orationis capita, unum de Insula, de incolis alterum: quantum quidem de his duobus capitibus Scriptores qui in nostris manibus versantur, annotatum reliquerunt: Quoniam ultra has metas vagari, vel plura quàm hæc ipsa, & quæ huc [I. 519.] pertinere videbuntur attingere nolo. Non enim ex professo Historicum vel Geographum sed disputatorem tantùm agimus. Itaque omissa longiore præfatione partem primam, quæ est de situ, nomine, miraculis, & aliis quibusdam adjunctis Insulæ, aggrediamur.

*Commentarii
duæ partes.*

*Primæ partis
tractatio.*

[Sectio

SECTIO PRIMA.

Munst. lib. 4. Insula Islandiæ, quæ per immensum à cæteris secreta
Cosmograph. longè sita est in Oceano, vixque à navigantibus
agnoscitur, &c.

ETsi hæc tractare, quæ ipsam terram vel illius adjuncta seu proprietates concernunt, ad gentem vel incolas à calumniantium morsu vindicandos parùm faciat: tamen id nequaquam omittendum videtur. Sed de his primùm, & quidem prolixiùs aliquantò agendum est, ut perspecto, quàm vera de hac re tradant illi Islandiæ scriptores, facilè inde candidus Lector, in iis quæ de Incolis scripta reliquerunt, quæque ab illis alii, tanquam Diis prodentibus, acceperunt, unde sua in gentem nostram ludibria depromi aiunt, quantum fidei mereantur, judicet.

Primum igitur distantiam Islandiæ à reliquis terris non immensam esse, nec tantam, quanta vulgò putatur, si quis insulæ longitudinem & latitudinem aliquo modo cognitam haberet, facilè demonstrari posset. Non enim id alio, quàm isto cognosci exactè posse modo existimârim, cum nulli dubium sit, quàm semper nautarum vel rectissimus, ut illis videtur, cursus aberret. Quare varias authorum de situ Islandiæ sententias subjungam, ut inde quivis de distantia id colligat, quod maximè verisimile videbitur, donec fortè aliquando propria edoctus experientia, meam quoque sententiam si non interponam, tamen adjungam.

Munsterus Islandiam collocat sub	Longit.	Latitud.
gradibus ferè	20	68.
Gerardus Mercator	352	68.
Gemma Frisius :		
Medium Islandiæ :	7. 0	65. 30
Hersee :	7. 40	60. 42
Thirtes :	5. 50	64. 44
Nadar :	6. 40	57. 20
Jacobi Ziegleri :		
Littus Islandiæ Occident.	20.	63.
Chos promontorium :	22. 46	63.

THE TRUE STATE OF ICELAND

A.D.
1592.

Latus orientale extenditur contra Septentrionem : & finis extensionis habet	Longit.	Latitud.
	30.	68.
Latus septentrionale contra occidentem extenditur, & finis extensionis habet	28.	69.
Lateris Occidentalis descriptio.		
Heckelsfel promontorium	25.	67.
Madher promontorium	21. 20	65. 10
Civitates in ea mediterraneæ sunt		
Holen Episcopalis	28.	67. 50
Schalholten Episcopalis	22.	63. 30
Reinholdus.		
Per Holen Islandiæ.		68.
Joh. Myritius.		
Per Med. Islandiæ.		69.
Neander.		

Islandia tribus gradibus in circulum usque Arcticum ab æquinoctiali excurrit, adeò ferè, ut mediam circulus ille secet, &c.

Et si qui sunt præterea, qui vel in mappis, vel alioqui suis scriptis Insulæ situm notarunt, quorum plures sententias referre nihil attinet, cum quò plures habeas, eò magis dissidentes reperias. Ego quamvis verisimiles conjecturas habeo, cur nullæ citatæ de Islandiæ situ sententiæ assentiar, quin potius diversum quippiam ab iis omnibus statuam, tamen id ipsum in dubio relinquere malo, quàm quicquam non exploratum satis affirmare, donec, ut dixi, fortè aliquando non conjecturam, sed observationem & experientiam propriam afferre liceat.

Distantiam ab ostio Albis ad portum Islandiæ meridionalis Batzende, quidam scripserat esse circiter 400. milliarium : Unde si longitudinis differentiam ad meridianum Hamburgensem supputaveris, nullam modò

A.D.
1592.

THE ENGLISH VOYAGES

*Bidui
navigatio ab
Islandia ad
Noruagiam
desertam.*

positarum longitudinum habebit illo in loco Islandia. Ego ternis Hamburgensium navigationibus docere possum, septimo die Hamburgum ex Islandia perventum esse. Præterea etiam, Insulæ quæ ab ovium multitudine Færeyyar, seu rectius Faareyyar dictæ sunt, bidui navigatione, ut & littora Noruagiæ deserta distant. Quatri-dui verò navigatione in Gronlandiam habitabilem, & pari ferè temporis intervallo, ad provinciam Noruagiæ Stad. inter opida Nidrosiam & Bergas sitam pervenitur, quemadmodum in harum nationum vetustis codicibus reperimus.

[I. 520.]

*Munsterus,
Olaus magnus:
& reliqui.*

SECTIO SECUNDA.

In hac, æstivo solstitio, sole signum Cancri transeunte, nox nulla, brumali Solstitio proinde nullus dies. Item, Vadianus. In ea autem Insula quæ longe supra Arcticum circulum in amplissimo Oceano sita est, Islandia hodie dicta, & terris congelati maris proxima, quas Entgronlandt vocant, menses sunt plures sine noctibus.

NUllum esse hyemali solstitio diem, id est, tempus quo sol supra horizontem conspicitur in illo tantum Islandiæ angulo, si modò quis est, fatemur, ubi polus ad integros 67. gradus attollitur. Holis autem, quæ est sedes Episcopalis Borealis Islandiæ, sita etiam in angustissima & profundissima convalle, latitudo est circiter grad. 65. 44. min. ut à Domino Gudbrando ejusdem loci Episcopo accepimus, & illic diem brevissimum habemus ad minimum duarum horarum, in meridionali autem Islandia longiorem, ut ex artificum tabulis videre est. Unde constat nec Islandiam ultra Arcticum circulum positam esse, nec menses plures noctibus in æstivo, vel diebus in brumali solstitio carere.

THE TRUE STATE OF ICELAND

A.D.
1592.

SECTIO TERTIA.

Nomen habet à glacie quæ illi perpetuo ad Boream *Munsterus.*
adhæret. Item. A latere Occidentali Noruagiæ *Saxo.*
Insula, quæ Glacialis dicitur, magno circumfusa
Oceano reperitur, obsoletæ admodum habitationis
tellus, &c. Item, Hæc est Thyle, nulli veterum
non celebrata.

Nomen habet à glacie) Tria nomina consequenter
sortita est Islandia. Nam qui omnium primus
ejus inventor fuisse creditur Naddocus genere Noruagus,
cum versus insulas Farenses navigaret tempestate valida,
ad littora Islandiæ Orientalis fortè appulit: ubi cum
fuisset aliquot septimanas cum sociis commoratus,
animadvertit immodicam nivium copiam, montium
quorundam cacumina obtegentem, atque ideò à nive
nomen Insulæ Snelandia indidit. *Snelandia.* Hunc secutus alter,
Gardarus, fama quam de Islandia Naddocus attulerat
impulsus, Insulam quæsitum abiit, reperit, & nomen
de suo nomine Gardarsholme id est, Gardars Insula im-
posuit. Quin & plures novam terram visendi cupido
incessit: nam & post illos duos adhuc tertius quidam
Noruagus (Floki nomen habuit) contulit se in Is-
landiam, illique à glacie qua viderat ipsam cingi nomen
fecit.

Obsoletæ admodum) Ego ex istis verbis Saxonis hanc
sententiam nequaquam ervo, ut quidam, quòd inde ab
initio habitata esse Islandiam, seu ut verbo dicam,
Islandos autocthonas dicat, cum constet vix ante annos
718. incolæ cœptam.

Hæc est Thyle) Grammatici certant & adhuc sub
judice lis est. Quam tamen facilè dirimi posse credi-
derim, si quis animadvertat, circa annum Domini 874 ^{874.}
primum fuisse inhabitatam. Nisi quis dicere velit
Thulen illum Aegypti Regem, quem hoc ipsi nomen
dedisse putant, ad Insulam jam tum incultam & in-
habitata penetrasse. Illud verò rursus si quis neget,
per me sanè licebit, ut illud sit quoddam quasi specta-

A.D.
1592.

THE ENGLISH VOYAGES

culum, dum ita in contrarias scinduntur sententias. Unus affirmat esse Islandiam. Alter quandam insulam, ubi arbores bis in anno fructificant. Tertius unam ex Orcadibus, sive ultimam in ditione Scoti, ut Joannes Myritius & alii, qui nomen illius referunt Thylensey, quod etiam Virgilius per suam ultimam Thylen sensisse videtur. Siquidem ultra Britannos, quo nomine Angli hodie dicti & Scoti veniunt, nullos populos statueret. Quod vel ex illo Virgilii Eclog. 1. apparet.

Et penitus toto divisos orbe Britannos. Quartus unam ex Farensibus. Quintus Telemarchiam Noruagiæ. Sextus Schrichfinniam.

*Glacies Aprili
aut Maio sol-
vitur.*

Perpetuò ad Boream adhæret.) Illud verò, Glaciem Insulæ perpetuò, vel ut paulò post asserit Munsterus: Octo continuis mensibus adhærere: neutrum verum est. Nam ut plurimum in mense Aprili aut Maio solvitur, & Occidentem versus propellitur, nec ante Januarium aut Februarium sæpissimè etiam tardius redit. Quid? quòd plurimos annos numerare licet, quibus glaciem illam hujus nationis immite flagellum, ne viderit quidem Islandia: Quod etiam hoc anno 1592. compertum est. Unde constat quàm verè à Frisio scriptum sit, navigationem ad hanc insulam tantùm quadrimestrem patere, propter glaciem & frigora, quibus intercludatur iter, Cùm Anglicæ naves quotannis nunc in Martio, nunc in Aprili, quædam in Maio, Germanorum & Danorum in Maio & Junio, plærumque ad nos redeant, & harum quædam non ante Augustum iterum hinc solvant. Superiore autem anno 1591. quædam navis Germanica, cupro onusta, portum Islandiæ Vopnafiord 14. dies circiter in Novembri occupavit, quibus lapsis inde fœliciter solvit. Quare cum glacies Islandiæ, nec perpetuò, neque octo mensibus adhæreat, Munsterus & Frisius manifestè falluntur.

THE TRUE STATE OF ICELAND

A.D.
1592.

SECTIO QUARTA.

[I. 521.]

Tam grandis Insula, ut populos multos contineat. Item, Zieglerus. Situs Insulæ extenditur inter austrum & boream ducentorum prope Schænorum longitudine.

Kranzius.
Munsterus.

GRandis.) Wilstenius quidam, rector Scholæ OLDENBURGENSIS Anno 1591. ad avunculum meum in Islandia Occidentali misit brevem commentarium, quem ex scriptorum rapsodiis de Islandia collegerat. Ubi sic reperimus: Islandia duplo major Sicilia, &c. Sicilia autem secundum Munsterum 150. milliaria Germanica in ambitu habet. Nostræ verò Insulæ ambitus etsi nobis non est exactè cognitus, tamen vetus & constans opinio, & apud nostrates recepta 144. milliaria numerat per duodecim videlicet promontoria Islandiæ insigniora, quæ singula 12. inter se milliariibus distent, aut circiter, quæ collecta prædictam summam ostendunt.

Magnitudo
Islandiæ.

Populos multos) Gysserus quidam, circa annum Domini 1090. Episcopus Schalholtensis in Islandia, omnes Insulæ colonos seu rusticos qui tantas facultates possiderent, ut regi tributum solvere tenerentur (reliquis pauperibus cum fœminis & promiscuo vulgo omissis) lustrari curavit, reperitque in parte Insulæ Orientali 700, meridionali 1000, Occidentali 1100, Aquilonari 1200. Summa 4000. colonorum tributa solventium. Jam si quis experiatur, inveniet Insulam plus dimidio fuisse inhabitatam.

SECTIO QUINTA.

Insula multa sui parte montosa est & inculta. Qua parte autem plana est præstat plurimùm pabulo, tam læto, ut pecus depellatur à pascuis, ne ab arvina suffocetur.

Munst.
Frisius,
Ziegler.

ID suffocationis periculum nullo testimonio, nec nostra nec patrum nostrorum, vel quàm longè retrò numeris, memoria confirmari potest.

[Sectio

A.D.
1592.

THE ENGLISH VOYAGES

SECTIO SEXTA.

Munst. Sunt in hac Insula montes elati in cœlum, quorum
Frisius. vertex perpetua nive candent, radices sempiterno igne æstuant. Primus Occidentem versus est, qui vocatur Hecla, alter Crucis, tertius Helga. Item Zieglerus. Rupes sive promontorium Hecla æstuans perpetuis ignibus. Item Saxo. In hac itidem Insula mons est, qui rupem sideream perpetuæ flagrationis æstibus imitatus, incendia sempiterna jugi flammarum eructatione continuat.

Miracula Islandiæ Munsterus & Frisius narraturi mox in vestibulo, magno suo cum incommodo impingunt. Nam quod hîc de monte Hecla asserunt, etsi aliquam habet veritatis speciem, tamen quod idem de duobus aliis montibus perpetuo igne æstuantibus dicunt, manifestè erroneum est. Illi enim in Islandia non extant, nec quicquam, quod huic tanto scriptorum errori occasionem dederit, imaginari possumus. Facta tamen est, sed nunc demum Anno 1581. ex monte quodam australis Islandiæ, maritimo, perpetuis nivibus & glacie obducto memorabilis fumi ac flammæ eruptio, magna saxorum ac cineris copia ejecta. Cæterum ille mons longè est ab his tribus, quos authores commemorant, diversissimus. Porro etsi hæc de montibus ignitis maximè vera narrarent, annon naturaliter ista contingerent? An ad extruendam illam, quæ mox in Munstero, Zieglero & Frisio sequitur, de orco Islandico opinionem aliquid faciunt? Ego sanè nefas esse duco, his vel similibus naturæ miraculis ab absurda asserenda abuti, vel hæc tanquam impossibilia cum quadam impietate mirari. Quasi verò non concurrant in hujusmodi incendiis causæ ad hanc rem satis validæ. Est in horum montium radicibus materia uri aptissima, nempe sulphurea & bituminosa. Accedit aër per poros ac cavernas in terræ viscera ingressus, ac illum maximi incendii fomitem exsufflans unà cum nitro, qua exsufflatione tanquam folibus quibusdam, ardentissima excitatur flamma. Habet

THE TRUE STATE OF ICELAND

A.D.
1592.

siquidem ignis, his ita convenientibus, quæ tria ad urendum sunt necessaria, materiam scilicet, motum, & tandem penetrandi facultatem: Materiam quidem pinguem & humidam ideóque flammæ diuturnas alentem: Motum præstat per terræ cavernas admissus ær: Penetrandi facultatem facit ignis vis invicta, sine respiraculo esse nescientis, & incredibili conatu violenter erumpentis, atque ita (non secus ac in cuniculis machinisve seu tormentis bellicis, globi è ferro maximi, magno cum fragore ac strepitu, à sulphure & nitro, è quibus pyrius pulvis conficitur, excitato ejiciuntur) lapides & Saxa in ista voragine ignita, ceu quodam camino, colliquefacta cum immodica arenæ & cinerum copia, exspuentis & ejaculantis, idque ut plurimum, non sine terræmotu: qui si secundum profunditatem terræ fiat, succussio à Possidoneo appellatur, vel hiatus erit, vel pulsus. Hiatus terra [I. 522.] dehiscit: pulsu elevatur intumescens, & nonnunquam, ut inquit Plinius, moles magnas egerit: Cujusmodi terræmotus jam mentionem fecimus, maritima Islandiæ Australis Anno 1581 infestantis, quique à Pontano his verbis scitissimè describitur.

Lib. 2.
cap. 20.

Ergo incerta ferens raptim vestigia, anhelus
Spiritus incursat, nunc huc, nunc percitus illuc,
Exploratque abitum insistens, & singula tentat,
Si quâ forte queat victis erumpere claustris.
Interea tremit ingentem factura ruinam
Terra, suis quatiens latas cum mœnibus urbes:
Dissiliunt avulsa jugis immania saxa, &c.

Hæc addere libuit, non quòd cuiquam hæc ignota esse existimemus; Sed ne nos alii ignorare credant, atque ideo ad suas fabulas, quas hinc exstruunt, confugere velle.

Cæterum video quid etiamnum admirationem non exiguam scriptoribus moveat, in his, quos ignoranter fingunt, tribus Islandiæ montibus, videlicet cum eorum basin semper ardere dicant, summitates tamen nunquam nive careant. Porro id admirari, est præter auctoritatem tantorum virorum, quibus Ætnæ incendium optime

A.D.
1592.

THE ENGLISH VOYAGES

Cardanus.

notum erat, quæ, cùm secundum Plinium hybernis temporibus nivalis sit, noctibus tamen, eodem teste, semper ardet. Quare etiam secundum illos, ille mons, cum adhuc nivium copia obducitur, & tamen ardeat, sordidarum animarum quoque erit receptaculum: id quod Heclæ propter nives in summo vertice & basin æstuantem, adscribere non dubitarunt. Vix autem mirum esse potest, quòd ignis montis radicibus latens, & nunquam, nisi rarissimè erumpens, excelsa montis cacumina, quæ nivibus obducuntur, non colliquefaciat. Nam & in Caira, altissima montis cacumina nivibus semper candentia esse perhibentur: & in Beragua quidem similiter, sed 5000 passuum in cælum elata, quæ nivibus nunquam liberentur, cum tamen partibus tantùm decem ab æquatore distent. Utrámque hanc provinciam juxta Pariam esse sitam accepimus. Quid? quod illa Teneriffæ (quæ una est ex insulis Canariis, quæ & Fortunatæ) pyramis, secundum Munsterum, 8 aut 9 milliarium Germanicorum altitudine in aëra assurgens, atque instar Aetnæ jugiter conflagrans, nives, quibus media cingitur, teste Benzoni Italo, Indiæ occidentalis Historico, non resolvit. Quod ipsum in nostra Hecla quid est, quod magis miremur? Atque hæc ita breviter de incendiis montanis.

Nunc illud quoque castigandum arbitramur, quod hos montes in cælum usque attolli scribant. Habent enim nullam præ cæteris Islandiæ montibus notabilem altitudinem: Precipue tertius ille Helga à Munstero appellatus, nobis Helgafel. 1. Sacer mons, apud monasterium ejusdem nominis, nulla sui parte tempore æstivo nivibus obductus, nec montis excelsi, sed potius collis humilis nomen meretur, nunquam, ut initio hujus sectionis dixi, de incendio suspectus. Nec verò perpetuæ nives Heclæ, vel paucis aliis adscribi debebant: Permultos enim habet ejusmodi montes nivosos Islandia, quos omnes vel toto anno, non facile collegerit aut connumerarit, horum prædicator & admirator Cosmographus. Quin etiam id non negligendum, quod mons Hecla non occidentem versus,

THE TRUE STATE OF ICELAND

A.D.
1592.

ut à Munstero & Zieglero annotatum est, sed inter meridiem & orientem positus sit. Nec promontorium est : sed mons ferè mediterraneus.

Incendia perpetua jugi, &c. Quicunque perpetuam flammaram eructationem Heclæ adscripserunt, toto cœlo errarunt, adeò, ut quoties flammam eructarit, nostrates in annales retulerint, viz. anno Christi 1104. 1157. 1222. 1300. 1341. 1362. & 1389. Neque enim ab illo de montis incendio audire licuit, usque ad annum 1558. quæ ultima fuit in illo monte eruptio. Interea non nego, fieri posse, quin mons infernè latentes intus flammam & incendia alat, quæ videlicet statis intervallis, ut hactenus annotatum est, eruperint, aut etiam forte posthac erumpant.

*Annales
Islandiæ.*

SECTIO SEPTIMA.

Montis Heclæ flamma nec stuppam lucernarum luminibus aptissimam adurit, neque aqua exstinguitur: Eòque impetu, quo apud nos machinis bellicis, globi ejiciuntur, illinc lapides magni in aera emittuntur, ex frigoris & ignis & sulphuris commixtione. Is locus à quibusdam putatur carcer sordidarum animarum. Item Zieglerus. Is locus est carcer sordidarum animarum.

*Frisius.
Munst.*

NEc stuppam adurit.) Unde habeant Scriptores, non satis conjicitur. Hæc enim nostris hominibus prorsus ignota, nec hîc unquam, nisi prodidissent illi, audita fuissent. Nemo enim est apud nos tam temerariæ curiositatis, ut hujus rei periculum, ardente monte, facere ausit, vel quod scire licuit, unquam ausus fuerit. Quod tamen Munsterus asserit. Qui, inquit, naturam tanti incendii contemplari cupiunt, & ob id ad montem propius accedunt, eos una aliqua vorago vivos absorbet, &c. Quæ res, ut dixi, nostræ genti est ignota prorsus. Exstat tamen liber veteri Noruagorum lingua scriptus, in quo terrarum, aquarum, ignis, aëris, &c. miracula aliquot confusa reperias, pauca vera, plurima vana & falsa. Unde [1. 523.] facile apparet, à Sophis quibusdam, si diis placet, in Papatu olim esse conscriptum : Speculum Regale nomen dederunt, *Speculum
Regale.*

THE ENGLISH VOYAGES

propter vanissima mendacia, quibus totus, sed plærumque sub religionis & pietatis prætextu (quo difficilior est fucum agnoscere) scatet speculum minimè regale, sed Anile & Irregulare. In hoc speculo figmenta quædam de Heclæ incendio, his quæ nunc tractamus non multum dissimilia, habentur, nullo experimento magis quàm hæc stabilita, ideoque explodenda.

Cæterum ne audaculus videar, qui speculum illud Regale mendacii accusem; nullum verò ex his quæ minus credibilia affert, recenseam; Accipe horum pauca Lector, quæ fidem minimè mereri existimarim.

1 De quadam Insula Hybernæ; quæ templum & Parochiam habet: Cujus incolæ decedentes non inhumantur: sed ad aggerem seu parietem cœmeterii, vivorum instar erecti, consistunt perpetuò: Nec ulli corruptioni, nec ruinæ, obnoxii: ut posterùm quivis suos majores ibi quærere & conspiciere possit.

2 De altera Hybernæ Insula, ubi homines emori nequeant.

3 De omni terrâ & omnibus arboribus Hybernæ, quæ omnibus omninò venenis resistant, serpentes & alia venenata, ubivis terrarum, solâ virtute & præsentia, etiam sine contactu, enecent.

4 De tertia Hybernæ Insula: Quòd hæc dimidia Diabolorum colonia facta sit. In dimidiam vero propter templum ibidem exstructum, juris habeant nihil, licet & pastore (ut tota Insula incolis) & sacris perpetuò careat: idque per naturam ita esse.

5 De quarta Hybernæ Insula, quæ in lacu quodam satis vasto fluitet: cujus gramina, quibusvis morbis præsentissimum remedium existant: Insula verò ripam lacus statis temporibus accedat, idque ut plurimum, diebus Dominicis, ut tum quivis facillè eam veluti navim quandam, ingrediatur: id quod tamen pluribus simul, per fatum licere negat. Hanc vero Insulam septimo quoque anno ripæ adnasci tradit, ut à continente non discernas: In ejus autem locum mox succedere alteram, priori, naturâ, magnitudine & virtute consi-

milem : quæ unde veniat, nesciri : idque cum quodam quasi tonitru contingere.

6 De venatoribus Noruegiæ, qui lignum domare (sic enim loquitur, quantumvis improprie : cum ligno ut non vita, ita nec domitura competat) adeò docti sint, ut asseres 8. ulnas longi, plantis pedum eorundem alligati, tanta eos celeritate, vel in excelsis montibus, promoveant, ut non modò canum venaticorum, aut caprearum cursu, sed etiam avium volatu superari nequeant : atque unico cursu, unico etiam hastæ ictu, novem vel plures capreas feriant. Hæc & similia, de Hybernia, Noruegia, Islandia, Gronlandia, de aquæ & æris etiam miraculis, centonum ille magister, in suum speculum collegit : Quibus, licet suis admirationem, vulgo stuporem, nobis tamen risum concitavit.

Sed Frisium audiamus. Flamma, inquit, Montis Heclæ nec stuppam, lucernarum luminibus aptissimam, adurit, nec aqua extinguitur. Atqui, inquam, ex Schola vestra Philosophica petitis rationibus hoc Paradoxon confirmari poterit. Docent enim Physici, commune esse validioribus flammis omnibus ut siccis extinguantur, alantur verò humidis : Unde etiam fabri, aqua inspersa, ignem excitare solent. Cùm enim, aiunt, ardentior fuerit ignis, à frigido incitatur, & ab humido alitur, quorum utrumque aquæ inest. Item : Aqua solet vehementes accendere ignes : Quoniam humidum ipsum quod exhalat, pinguius redditur, nec à circumfuso fumo absumitur, sed totum ignis ipse depascitur, quò purior inde factus, ac simul collectus, à frigido alacrior inde redditur. Unde etiam ignes artificiosi aqua minimè extinguibiles. Item : Sunt sulphure & bitumine loca abundantia, quæ sponte ardent, quorum flamma aqua minimè extinguitur. Prodidit etiam Philosophus, Aqua ali ignem. Arist. 3. de anim. Et Plin. lib. 2. Nat. Histor. cap. 110. Et Strabo lib. 7. In Nymphæo exitè Petra flamma, que aquâ accenditur. Idem, Viret æternum contextens fontem igneum fraxinus. Quin & repentinos ignes in aquis existere, ut Thrasumenum lacum in agro Perusino arsisse

*Chronica
Islandiæ.*

A.D.
1592.

THE ENGLISH VOYAGES

totum, idem autor est. Et anno 1226, & 1236. non procul à promontorio Islandiæ Reykianes, flamma ex ipso mari erupit. Etiam in corporibus humanis repentinos ignes emicuisse, ut Servio Tullio dormienti, è capite flammam exsiliisse : Et L. Martium in Hispania, interceptis Scipionibus, concionem seu orationem ad milites habentem, atque ad ultionem exhortantem, conflagrasse, Valerius Antias narrat. Meminit etiam Plinius flammæ montanæ, quæ ut aqua accendatur, ita terra aut fœno extinguatur. Item, Alterius campestris, quæ frondem densi supra se nemoris non adurat. Quæ cum ita sint, mirum, homines id in solâ Heclâ mirari (ponam enim jam ita esse, cum non sit tamen, quòd à quoquam scire potuerim) quod multis aliarum terrarum partibus seu locis, tam montanis, quàm campestribus, cum ea commune esset.

Frisius. Eo impetu quo apud nos globi. Sic enim Munsterus. Mons ipse cum furit, inquit, horribilia tonitrua insonat, projicit ingentia Saxa, sulphur evomit, cineribus egestis,
[L. 524.] tam longè terram circumcirca operit, ut ad vicesimum lapidem coli non possit, &c. Cæterum oportuit potius cum Ætnâ, aut aliis montibus flammivomis, quos mox recitabo, comparasse, cum non deesset, non modò simile, sed prope idem : Nisi fortè quòd incendia rarius ex Heclâ erumpant, quàm aliis id genus montibus. Nam proximis 34. annis prorsus quievit, facta videlicet ultima eruptione, An. 1558 ut superius annotavimus. Et nihil tam magnificè dici potest de nostra Hecla, quin idem, vel majus cæteris montibus flammivomis competat, ut mox apparebit. Quòd verò sulphur ejaculetur, manifestum est commentum, nullo experimento apud nos trates cognitum.

Is locus est carcer sordidarum animarum. Hic præfandum esse mihi video, atque veniam à Lectore petendam, quòd, cum initio proposuerim, de terra & incolis divisim agere, in hac prima parte tamen, quæ sunt meritò secundæ partis, miscere cogar. Evenit hoc scriptorum culpa, qui Insulæ situi ac miraculis, religionis

incolarum particulam hanc, de opinione infernalis, carceris, confuderunt. Quare etiam ut hunc locum attingamus, quis non miretur isthoc commentum ab homine cordato in Historia positum esse? Quis non miretur, viros sapientes eò perducì, ut hæc vulgi deliramenta auscultent, nedum sequantur? Vulgus enim extraneorum & hominum colluvies nautica, (hîc enim saniores omnes, tam inter nautas quam reliquos, excipio,) de hoc insolito naturæ miraculo audiens, ingenito stupore ad istam, de carcere animarum, imaginationem fertur: Si quidem incendio nullam substerni materiam videt, quemadmodum in domesticis focus fieri consuevit. Atque hac persuasione vulgi fama inolevit, dum (ut ad maledicta optimè assuefactum est) unus alteri hujus montis incendium imprecatur. Quasi verò ignis elementaris & materiatus ac visibilis, animas, i. substantias spirituales comburat. Quis denique non miretur, cur eundem carcerem damnatorum, non in Ætnâ etiam, nihilo minus ignibus ac incendiis celebri, confingant? At confinxit, dices, Gregorius Pontifex. Purgatorium igitur est. Sit sanè: Eadem igitur hujus carceris veritas, quæ & purgatorii. Sed priusquam longius procedamus, libet hîc referre fabulam perlepidam, hujus opinionis infernalis originem & fundamentum: Nempe cuidam extraneorum navi Islandiam relinquenti, & turgidis velis, citissimo cursu iter suum rectâ legenti, factam obviam alteram, similiter impigro cursu, sed contra vim tempestatum, velis & remis nitentem: cujus præfectus rogatus, quinam essent? Respondisse fertur: De Bishop van Bremen. Iterum rogatus quo tenderent? ait. Thom Heckelfeldt tho, Thom Heckelfeldt tho. Hæc videns Lector vereor, ne pelvim postulet dari: Est enim mendacium adeo detestandum, ut facile nauseam pariat. Abeat igitur ad Cynosarges & ranas palustres: illud enim ejusdem facimus atque illarum coax, coax. Nec verò dignum est hoc commentum, quod rideatur, nedum refutetur. Sed nolo cum insanis Papistis nugari: Quin potius ad scriptores nostros convertamur.

Atque inprimis nequeo hîc, clarissimi viri, D. Casparis Peuceri, illud præterire. Est in Islandia, inquit, mons Hecla, qui immanis barathri, vel inferni potius profunditate terribilis, ejulantium miserabili & lamentabili ploratu personat, ut voces plorantium circumquaque, ad intervallum magni milliaris, audiantur. Circumvolitant hunc corvorum & vulturum nigerrima agmina, quæ nidulari ibidem ab incolis existimantur. Vulgus incolarum descensum esse per voraginem illam ad inferos persuasum habet: Inde, cum prælia committuntur alibi in quacunque parte orbis terrarum, aut cædes fiunt cruentæ, commoveri horrendos circumcirca tumultus, & excitari clamores, atque ejulatus ingentes longâ experientiâ didicerunt. Quis verò rem tam incredibilem ad te vir doctissime perferre ausus fuit? Nec enim vultures habet Islandia, sed genus aquilârum secundum, quod ab albicante caudâ Plinius notavit, & Pygarsum appellavit. Nec ulli sunt hujus spectacula apud nos testes: Nec denique ibidem corvos aut aquilas nidificare probabile est, quæ, igni & fumo semper inimicissimo, potius à focus vel incendiis arceantur. Et nihilominus in hujus rei testimonium, (ut & exauditi per voraginem montis tumultus extranei,) experientiam incolarum allegant, quæ certè contraria omnia testatur. Unde verò foramen vel fenestra illa montana, per quam clamores, strepitus & tumultus apud antipodes, periæcos & antæcos factos exaudiremus? De quâ re multa essent, quæ authorem istius mendacii interrogatum haberem, modò quid de illo nobis constaret: qui utinam veriora narrare discat, nec tam perfrictâ fronte similia, incomperta, atque adeò incredibilia, clarissimo viro Peucero, aut aliis referre præsumat.

Ast verò Munsterus cum incendii tanti & tam incredibilis caussas in famosissimâ Ætna investigare conatus sit, quam rem illic naturalem facit, hîc verò præternaturalem imo infernalem faciat, an non monstri simile est? Cæterùm de Æthnâ quid dico? Quin potius videamus quid de Heclæ incendio aliâs sentiat Munsterus.

THE TRUE STATE OF ICELAND

A.D.

1592.

*Munsterus
Cosmograph.
universal. lib.
1. cap. 7.*

Dubium non est, inquit, montes olim & campos arsisse in orbe terrarum: Et nostra quidem ætate ardent. Verbi gratia: In Islandia mons Hecla statis temporibus foras projicit ingentia Saxa, evomit sulphur spargit cineres, tam longè circumcirca, ut terra ad vicesimum lapidem coli non possit. Ubi autem montium incendia perpetua sunt, intelligimus nullam esse obstructionem meatuum, per quos modò, quasi fluvium quendam, ignes, modò flammæ, nunc verò fumum tantum evomunt. Sin per temporum intervalla increscunt, internis meatibus obturatis, ejus viscera nihilominus ardent. Superioris autem partis incendia, propter fomitis inopiam, non nihil remittunt ad tempus. Ast ubi spiritus vehementior, rursus reclusis meatibus iisdem vel aliis, ex carcere magnâ vi erumpit, cineres, arenam, sulphur, pumices, massas, quæ habent speciem ferri, saxa, aliâsque materias foras projicit, plerumque non sine detrimento regionis adjacentis. Hæc Munsterus. Ubi videas quæso Lector, quomodo suo se jugulet gladio, videas inquam hîc eandem de incendio Heclæ & AETnæ opinionem & sententiam, quæ tamen lib. 4. ejusdem, admodum est dispar, ut illic ad causas infernales confugiat.

[I. 525.]

Habet profectò Indiæ occidentalis mons quidam flammivomus æquiores multò, quàm hic noster, censores & historicos, minimè illic barathrum exædificantes: Cujus historiam, quia & brevis est, & non illepida, subjiciam, ab Hieronimo Benzone Italo in Historiar. novi orbis, lib. 2. his verbis descriptam.

Triginta quinque, inquit, milliarium intervallo abest Legione mons flammivomus, qui per ingentem craterem tantos sæpe flammarum globos eructat, ut noctu latissimè ultra 10000. passuum incendia reluceant. Nonnullis fuit opinio, intus liquefactum aurum esse, perpetuam ignibus materiam. Itaque Dominicanus quidam monachus, cum ejus rei periculum facere vellet, ahenum & catenam ferream fabricari curat, moxque in montis jugum cum quatuor aliis Hispanis ascendens, catenam cum aheno ad centum quadraginta ulnas in caminum demittit. Ibi ignis

A.D.
1592.

THE ENGLISH VOYAGES

fervore, ahenum cum parte catenæ liquefactum est. Monachus non leviter iratus Legionem recurrit, fabrum incusat, quòd catenam tenuiorem multò, quàm jussisset ipse, esset fabricatus. Faber aliam multo crassiorem excudit. Monachus montem repetit: Catenam & lebetem demittit. Res priori incepto similem exitum habuit. Nec tantùm resolutus lebes evanuit, verum etiam flammæ globus repentè è profundo exsiliens, propemodum & Fratrem & socios absumpsit. Omnes quidem adeo perculsi in urbem reversi sunt, ut de eo incepto exequendo nunquam deinceps cogitarent, &c.

O quam censura dispar? In montano Indiæ occidentalis camino aurum: Islandiæ verò, infernum quærunt. Sed hoc ut nimis recens, ac veteribus ignotum fortasse rejicient: Cur igitur eundem, quem in Hecla Islandiæ, animarum carcerem, in Chimæra, Lyciæ monte, cujus noctu diùque flamma immortalis perhibetur, non sunt imaginati scriptores? Cur non in Ephesi montibus, quos tæda flammante tactos, tantum ignis concipere accepimus, ut lapides quoque & arenæ in ipsis aquis ardeant, & ex quibus accenso baculo, si quis sulcum traxerit, rivos ignium sequi narratur à Plinio? Cur non in Cophantro Bactrorum monte, noctu semper conflagrante? Cur non in Hiera Insula, in medio mari ardente? Cur non in Aeolia, similiter in ipso mari olim dies aliquot aliquot accensa? Cur non in Babyloniorum campo, interdiu flagrante? Cur non in Aethiopum campis, Stellarum modo, noctu semper nitentibus? Cur non in illo Liparæ tumulo, ampla & profunda voragine hiant, teste Aristotele, ad quem non tutò noctu accedatur: ex quo Cymbalorum sonitus, crotalorum boatus, cum insolitis & inconditis cachinnis exaudiantur? Cur non in Neapolitanorum agro ad Puteolos? Cur non in illa superius commemorata Teneriffæ pyramide montana, instar Aetnæ, jugiter ardente, & lapides, ut ex Munstero videre est, in aëra exspuente? Cur non in illo Aethiopum jugo, quod Plinius testatur, horum omnium maximo aduri incendio? Cur non denique in Vesuvio monte,

THE TRUE STATE OF ICELAND

A.D.
1592.

non sine insigni viciniæ clade, & C. Plinii exitiali detrimento, dum insueti incendii causas perscrutaturus venit, nubium tenuis flammæ cum saxis evomente, pumicum & cinerum ineffabili copiâ aëra replente, & solem meridianum per totam viciniam densissimis tenebris intercipientem? Dicam, & dicam quod res est: Quia scilicet illis, utpote notioribus, fidem, etsi inferni esse incendia finxissent, minimè adhiberi prævidebant: Heclæ verò æstum, cujus rumor tardius ad eorum aures pervenit, huic commento vanissimo stabiliendo, magis inservire putabant. Sed facessite: Depræhensa fraus est: Desinite posthac illam de inferno Heklensi opinionem cuiquam velle persuadere. Docuit enim & nos, & alios, vobis invitis, consimilibus incendiis, operationes suas Natura, non Infernus. Sed videamus jam plura ejusdem farinae vulgi mendacia, quæ Historicis & Cosmographis nostris adeo malè imposuerunt.

SECTIO OCTAVA.

Juxta hos montes (tres prædictos Heclam, &c.) sunt tres hiatus immanes, quorum altitudinem apud montem Heclam potissimum, ne Lynceus quidem perspicere queat: Sed apparent ipsum inspicientibus, homines primùm submersi, adhuc spiritum exhalantes, qui amicis suis, ut ad propria redeant, hortantibus, magnis suspiriis se ad montem Heclam proficisci debere respondent: Sicque subito evanescent.

*Frisius
Zieglerus,
Olavus
Magn.*

AD confirmandum superius mendacium de Inferno terrestri ac visibili, commentum hoc, non minus calumniosum (etsi facile largiar, Frisium non tam calumniandi, quàm nova & inaudita prædicandi animo ista scripsisse) quàm falsum ac gerris Siculis longè vanius ac detestabilius, excogitarunt homines ignavi, nec cælum nec infernum scientes. Quos scriptores isti, viri alioqui præclarissimi & optimè de Repub. literaria meriti, nimium præproprio judicio secuti sunt. [I 526.]

Cæterum optandum esset, nullos tanto novitatis studio Historias scribere, ut non vereantur aniles quasvis nugæ

iis inserere, atque ita aurum purum cœno aspergere. Qui verò demum sunt homines illi submersi, in lacu infernali natitantes, & nihilominus cum notis & amicis confabulantes? Anne nobis veterem Orphea, cum sua Euridice, in Stygias relabente undas, colloquentem, & in his extremi orbis partibus, tanquam ad Tanaim Hebrumque nivalem, cantus exercentem lyricos, redivivum dabitis? Certè, etsi nolint alii futilem hujusmodi ineptiarum levitatem ac mendacium agnoscere, agnovit tamen rerum omnium haud negligens æstimator Cardanus, lib. 18. subtil. cujus hæc sunt verba.

Est Hecla mons in Islandia, ardétque non aliter ac Ætna in Sicilia per intervalla, ideoque persuasione longa (vulgi) concepta, quod ibi expientur animæ. Alii, ne vani sint, affingunt inania fabulæ, ut consona videantur. Quæ sunt autem illa inania? Quòd spectra comminiscuntur, se ad montem Heclam ire respondentia, ait idem. Et addit. Nec in Islandia solum, sed ubique, licet rarò, talia contingunt: Subditque de larvâ homicida Historiam, quæ sic habet. Efferebatur, inquit, anno præterito, funus viri plebei Mediolani, orientali in porta juxta templum majus foro venali, quod à caulium frequentia nomen caulis nostra lingua sonat. Occurrit mihi notus: Peto, ut medicorum moris est, quo morbo excesserit? Respondent ille: consuesse hunc virum hora noctis tertia à labore redire domum: Vidit lemurem nocte quadam insequentem: Quam cum effugere conaretur, ocyus citato pede abibat: Sed à spectro captus atque in terram projectus videbatur. Exclamare nitebatur: Non poterat. Tandem, cum diu in terra cum larva volutatus esset, inventus à prætereuntibus quibusdam, semivivus domum relatus, cum resipuisset, interrogatus, hæc quæ minus expectabantur, retulit. Ob id animam despondens, cum nec ab amicis, nec medicis, nec sacerdotibus persuaderi potuisset, inania esse hæc, octo inde diebus periit. Audiavi postmodum & ab aliis, qui vicini essent illi, neminem ab inimico vulneratum tam constanter de illo testatum, ut hic, quod à mortuo fuisset in terram provo-

THE TRUE STATE OF ICELAND

A.D.
1592.

lutus. Cum quidam quærent, quid ille postquam in terram volutaretur ageret? Conatum, inquit, mortuum adhibitis gulæ manibus, ut eum strangularet: Nec obstitisse quicquam, nisi quòd se ipsum tueretur manibus. Cum alii dubitarent, ne forte hæc à vivo passus esset, interrogarentque in quo mortuum a vivo secernere potuisset? Caussam reddidit satis probabilem, dicens se tanquam cottum attrectasse, nec pondus habuisse, nisi ut premebatur. Et paulò post addit. Eadem verò ratione qua in Islandia, in arenæ solitudinibus Ægypti & Æthiopæ, Indiæque, ubi Sol ardet, eadem imagines, eadem spectra viatores ludificare solent. Hactenus Cardanus. Inde tamen nemo concluderit, sicut de Islandia scriptores nostri faciunt, in illis Ægypti & Æthiopæ, Indiæque locis, carcerem existere damnatorum.

Hæc ex Cardano adscribere libuit, ut etiam extraneorum testimonia pro nobis, contra figmenta tanta afferamus. Convincit autem præsens Cardani locus hæc duo, scilicet: nec esse Islandiæ proprias spectrorum apparitiones: (quod etiam omnes norunt, nisi ejus rei ignorantiam nimis affectent) nec illud mortuorum cum vivis, in hiatu Heclensi, colloquium, nisi ementitis hominum fabulis, quavis ampulla vanioribus, niti, quibus beluæ vulgares, ad confirmandam de animarum cruciatibus opinionem, usæ fuerant. Et quisquam est, qui illis scriptorum hiatibus, mortuorum miraculis ad summum usque refertis, adduci potest ut credat? Quisquam, qui vanitatem tantam non coterminat? Certè. Nam & hinc convicia in gentem nostram rectè sumi aiunt: Nihil scilicet hac projectius ac deterius esse usquam, quæ intra limites Orcum habeat. Scilicet hoc commodi nobis peperit Historicorum ad res novas divulgandas aviditas. Verum illa è vulgi dementia nata opinio, ut stulta ac inanis, & in opprobrium nostræ gentis conficta, hactenus, ut spero, satis labefactata est. Quare jam perge Lector, ulterius hanc de secretis infernalibus Philosophiam cognoscere.

[Sectio

A.D.
1592.

THE ENGLISH VOYAGES

SECTIO NONA.

*Frisius &
Munst.*

Circum verò Insulam, per septem aut octo menses fluctuat, glacies, miserabilem quendam gemitum, & ab humana voce non alienum, ex collisione edens. Putant incolæ, & in monte Hecla, & in glacie loca esse, in quibus animæ suorum crucientur.

[I. 527.] **E**Gregium scilicet Historiæ augmentum, de Orco Islandico in unius montis basin, haud sanè vastam, coacto: Et interdum (statis forsàn temporibus) loca commutante. Ubi scilicet domi in foco montano delitescere piget, & exire, pelagúsque, sed sine rate, tentare juvat, seseque in glaciei frustella colligere. Audite porrò, hujus secreti admiratores: En porrigam Historicis aliud Historiæ auctarium nequaquam contemnendum. Scribant igitur, quotquot his scriptorum commentis adhærent, Islandos non solum infernum intra limites habere, sed & scientes volentes ingredi, atque intactos eodem die egredi. Quid ita? Quia pervetus est Insulæ consuetudo, ut maritimi in hanc glaciem, ab Historicis infernalem factam, manè phocas, seu vitulos marinos captum eant, ac vesperi incolumes redeant. Addite etiam, in scriniis & aliis vasis ab Islandis carcerem damnatorum asservari, ut paulò post ex Frisio audiemus.

Sed maturè prævidendum erit vobis, ne Islandi fortitudinis & constantiæ laudem vestris nationibus præripiant: Quippe qui tormenta (ut historicis vestris placet) barathri sustinuisse & velint & possint, illaque sine ullo graviore damno perrumpere atque effugere valeant, quod quidem ipsum ex jam dictis efficitur: Et multos nostratium enumerare possum, qui in ipso venationis actu longiusculè à littore digressi, glacie à Zephyris dissipata, multa milliaria glaciei insidentes, tempestatis violentia profligati, & aliquot dies ac noctes continuas crudelissimi pelagi fluctibus jactati, sicque (id enim, inquam, ex præsentī Historicorum problemate consequitur) tormenta & cruciatus barathri glacialis experti sunt: Qui tandem mutata tempestate, atque à Borea spirantibus ventis, ad littora,

THE TRUE STATE OF ICELAND

A.D.
1592.

cum hoc suo glaciali navigio rursus adacti, incolumes domum pervenerunt: Quorum aliqui etiam hodie vivunt. Quare hoc novitatis avidi arripiant, indeque, si placet, justum volumen conficiant, atque ad Historiam suam apponant. Nec enim vanissima illa commenta aliter, quàm ejusmodi jocularibus excipienda & confundenda videntur. Cæterum, joco seposito, unde digressi sumus, revertamur.

Primum igitur ex sectione secunda satis constat, glaciem, neque septem, neque octo mensibus circa ipsam Insulam fluitare: Deinde etiam, glaciem hanc, et si interdum ex collisione grandes sonitus & fragores edit, interdum propter undarum alluvionem, raucum murmur personat, quicquam tamen humanæ voci simile resonare aut ejulare minimè fatemur.

Quod autem dicunt, nos & in glacie, & in monte Hecla loca statuere, in quibus animæ nostrorum crucientur, Id verò seriò pernegamus, Deoque ac Domino nostro Jesu Christo, qui nos à morte & inferno eripuit, & regni cœlestis januam nobis reseravit, gratias ex animo agimus, quod nos de loco, in quem animæ nostrorum defunctorum commigrent, rectius, quàm dicunt isti Historici, instituerit. Scimus & tenemus animas piorum non in Purgatorium Pontificiorum, aut campos Elysios, sed in sinum Abrahæ, in manum Dei, in Paradisum cœlestem, mox è corporis ergastulo transferri. Scimus & tenemus de impiorum animabus, non in montanos focos & cineres, vel glaciem nostris oculis expositam, deflectere, sed in extremas mox abripi tenebras, ubi est fletus & stridor dentium, ubi est frigus, ubi est ignis ille, non vulgaris, sed extra nostram scientiam & subtilem disputationem positus. Ubi non modò corpora sed animæ etiam. i. substantiæ spirituales, cruciantur. Huic extremo & tenebricoso carceri non Islandos viciniore, quàm Germanos, Danos, Gallos, Italos, aut quamvis aliam gentem, quoad loci situm, statuimus. Nec de hujus carceris loco situve quicquam disputare attinet: Sufficit nobis abundè, quòd illius tenebricosum fœtorem & reliqua tormenta, dante & juvante Domino

A.D.
1592.

THE ENGLISH VOYAGES

nostro Jesu Christo, cujus precioso sanguine redempti sumus, nunquam simus visuri aut sensuri. Atque hinc de orco Islandico disputationis colophon esto.

SECTIO DECIMA.

*Frisius,
Zieglerus Saxo
fere similiter.*

Quòd si quis ex hac glacie magnam partem ceperit, eamque vasi aut scrinio inclusam, quàm diligentissimè asservarit, illa tempore glaciei, quæ circum insulam est, degelantis, evanescit, ut neque minima ejus particula vel guttula aquæ reperiatur.

ID profecto necessariò addendum fuit: Hanc scilicet glaciem, voces humanas, secundum Historicos, representatem, & damnatorum receptaculum existentem, non esse, ut reliqua in vastissima hac universitate omnia, ex Elementi alicujus materia conflata. Siquidem cum corpus esse videatur, corpus tamen non sit, (quod ex Frisii paradoxo rectè deducitur) cum etiam corpora dura & solida perrumpat, non secus ac spectra & genii: Restat igitur cum non sit elementaris naturæ, ut vel spiritualem habeat materiam, vel cœlestem, vel quod ipsi forsan largiantur, infernalem. Infernalem tamen esse non assentimur, quia ad aures nostras pervenit frigus infernale longè esse intractabilius, quam est hæc glacies, humanis manibus in scrinio reposita, nec quicquam suo contactu, vel nudatam carnem lædere valens. Nec profecto spiritualem esse dabimus; accepimus enim à Physicis, substantias spirituales nec cerni, nec tangi, nec iis quicquam decedere posse: Quæ tamen omnia in hanc historicorum glaciem, quantumvis, secundum illos, hyperphysicam, cadere certum & manifestum est. Præterea & hoc verissimum est, eam calore solis resolutam, ac in superficie sua stagnantem, siti piscatorum restinguendæ, non secus ac rivos terrestres, inservire: Id quod substantiæ spirituali denegatum est. Non est igitur spiritualis, ut nec infernalis. Jam verò cœlestem habere materiam, nemo audebit dicere: Ne forte inde aliquis suspicetur, glaciem hanc barathrum, quod illi Historici affingunt, secum è cœlo traxisse: Vel id cœlo, quippe

THE TRUE STATE OF ICELAND

A.D.
1592.

ejusdem materiæ cum glacie, commune esse, atque ita carcer damnatorum cum Paradiso cœlesti loca commutasse, Historicorum culpa putetur.

Quare cum glacies hæc Historica nec sit elementaris, ut [I. 528.] ex præsentī loco Frisii optimè sequi jam toties monuimus: nec spiritualis, nec infernalis, quod utrūque brevibus, solidis tamen rationibus demonstravimus: nec cœlestis materiæ, quod opinari religio vetat: relinquitur omnino, ut secundum eosdem Historicos nulla sit, quam tamen illi tam cum stupendâ admiratione prædicant, & nos videri ac tangi putamus. Est igitur, & non est: Quod axioma ubi secundum idem, & ad idem, & eodem tempore, verum esse poterit, nos demum miraculis istis glacialibus credemus. Itaque jam vides Lector, ad hæc refellenda nullo alio esse opus, quàm monstrari quomodo secum dissideant. Sed haud mirum, eum qui semel vulgi fabulosis rumoribus se permisit, sæpius errare. Cujusmodi etiā prodidit quidam de glaciei hujus Sympathiâ, quòd videlicet molis, cujus pars esset, discessum insequeretur, ut omnem observationis diligentiam inevitabili fugæ necessitate deciperet. Atqui sæpe vidimus ejusmodi solitariam molem post abactam reliquam glaciem, nullis vectibus nullis machinis detentam, ad littus multis septimanis consistere. Palam est igitur, illud de glacie miraculum fundamento niti, quàm est ipsa glacies, magis lubrico.

SECTIO UNDECIMA.

Non procul ab his montibus, (tribus prædictis) ad maritimās oras vergentibus, sunt quatuor fontes diversissimæ naturæ. Unus suo perpetuo ardore omne corpus sibi immissum raptim convertit in saxum, manente tamen priore formâ. Alter est algoris intolerabilis. Tertius vel melle dulcior & restinguendæ siti jucundissimus. Quartus plane exitialis, pestilens, & virulentus. *Frisius.*

ETiam hæc fontium topographia satis apertè monstrat, quàm ex impuro fonte has suas narrationes omnes miraculosas hauserit Geographus. Id enim dicere videtur:

A.D.
1592.

THE ENGLISH VOYAGES

Montes hos tres prædictos ferè contiguos esse : Si-
quidem tribus montibus quatuor fontes indiscretè ad-
scribit. Alioqui si non vicinos statuisset, uni alicui
horum duos fontes adscripsisset. Sed neque hi montes
contigui sunt (quippe multis milliaribus invicem dissiti)
neque juxta hos fontes illi quatuor reperiuntur : quod,
qui credere nolit, experiatur. Cæterum ad hæc con-
fundenda sufficit, credo, ipsorum historicorum contrar-
ietas. Nam de duobus fontibus quidam Frisio his
verbis contradicit. Erumpunt ex eodem monte (Heclå)
fontes duo, quorum alter aquarum frigiditate, alter
fervore intolerabili exedit omnem elementarem vim. Hi
duo sunt primi illi Frisii fontes, nisi quod hîc miraculum
indurandi corpora, alteri fontium attributum, omis-
sum sit. Atqui non simul possunt ex ipso monte, & juxta
montem erumpere.

Hîc vero libenter quæsierim, quâ ratione quisquam
ex Peripateticis dicat, aliquid ipso elemento aquæ frigi-
dus, aut igne calidius? Unde demum, scriptores, ista
frigiditas? Unde iste fervor? Nonne è Schola vestra
accepimus aquam esse elementum frigidissimum &
humidum, atque adeò frigidissimum, ut ad constituendas
qualitates secundas, remitti sit necesse, nec simplicem
usibus humanis inservire? (Hæc ego nunc Physicorum
oracula fundo, vera an falsa, nescio.) Testis est unus
omnium, & pro omnibus, Johannes Fernelius lib. 2.
Physiologiæ, cap. 4. Sic, inquit, qualitates hæ (quatuor
primæ) quatuor rerum naturis summæ obtigerunt, ut
quemadmodum puro igne nihil calidius, nihilque levius :
Sic terra nihil siccus, nihil gravius : Aquam sinceram,
nullius medicamenti vis gelida evincit, ut nec aërem,
ullius humor. Summæ præterea sic illis insunt, ut
ne minimum quidem possint augescere, remitti verò
possint. Nolo huc rationes seu argumenta Physi-
corum aggregare. Unum profecto hîc cavendum est,
ne dum fontium miracula prædicant scriptores, ut
glaciam Islandorum, ita etiam fontes, creatorum numero
eximant. Nos fontium adjuncta, quæ huc scriptores

THE TRUE STATE OF ICELAND

A.D.
1592.

traxerunt, ordine persequemur. Primus suo per-
uo calore) Plurimæ sunt in Islandia thermæ seu
tes calidi: Pauciores ardentes: quos neque cuiquam
aculo esse debere existimamus, cum hujusmodi, ut
scriptoribus didici, passim abundet Germania, præ-
uè in iis locis, quæ non sunt procul ab Alpium
icibus. Nota est fama thermarum Badensium, Gebar-
liensium, Calbensium, in ducatu Wirtembergensi, &
ltarum aliarum quarum meminit Fuchsius in lib. de
medendi. Et non solum Germania, sed etiam
llia, & longè magis omnium bonorum parens Italia,
uit Cardanus. Et Aristoteles narrat, circa Epyrum
das aquas scaturire, unde locus Pyriphlegeton appel-
lar. Atque inquàm, hæc ideo minus miranda, quod
incendii montani, ita fervoris aquei caussas indagarint
turæ speculatores: Aquam scilicet per terræ venas
phureas, aut aluminosas labi, indèque non calorem
um, sed saporem etiam & virtutes alienas concipere.
cui hoc Aristoteles libro de mundo. Continet, in-
it, terra in se multos fontes, ut atquæ, ita & spiritus
ignis: Quidam amnium more fluunt, & vel ignescens
iunt ferrum: Nunc tepidæ aquæ erumpunt, nunc
ventissimæ, nunc temperatæ. Et Seneca: Empedocles
stimabat ignibus, quos multis locis opertos tegit terra,
iam calescere, si subjecti sint solo, per quod aquæ
nsitus est. Et scitè de thermis Baianis Pontanus.

*Lib. 3. Nat.
quæst.*

Baiano sed ne fumare in littore thermas
Mirere, aut liquidis fluitare incendia venis:
Vulcani fora sulphureis incensa caminis
Ipsa monent, latè multùm tellure sub ima
Debacchari ignem, camposque exurere opertos.
Inde fluit, calidum referens ex igne vaporem,
Unda fugax, tectis fervent & balnea flammis.

[I. 529.]

Hoc loco attingendum duxi quod tradit Saxo Gram-
ticus, Danorum celebratissimus historicus, Islandiæ
tes quosdam nunc ad summum excrescere, & exun-
e: Nunc adeò subsidere, ut vix fontes agnoscas.

A.D.
1592.

THE ENGLISH VOYAGES

Qui etsi rariores apud nos inveniuntur, adscribam tamen similes, etiam alibi à natura productos, ne quis hîc monstri quippiam imaginetur. Hos autem recitat Plinius. In Tenedo Insula unum, qui semper à tertia noctis hora, in sextam solstitio æstivo exundet. In agro Pitinate, trans Apenninum montem, fluvium esse, qui omnibus Solstitiis æstivis exundet, brumali tempore siccetur. Refert etiam de fonte quodam satis largo, qui singulis horis intumescat & residat. Nec id magis negligendum: subire terras flumina, rursusque redire: ut Lycus in Asia, Erasinus in Argolica, Tigris in Mesopotamia, quibus Cardanus addit Tanaim in Moscovia: Et quæ in Æsculapii fonte Athenis immersa sunt, in Phaletico reddi. Et Seneca scribit esse flumina, quæ in specum aliquem subterraneum demissa, ex hominum oculis se subducunt, quæ consumi paulatim & intercidere constet: Eademque post intervallum reverti, recipereque & nomen & cursum priorem. Et iterum Plinius; fluvium in Atinate campo mersum, post 20 millia passuum exire. Quæ omnia, & his similia, Islandiæ fontes, miraculo nullo, præ cæteris esse debere, ostendunt.

Omne corpus immissum continuò convertit in saxum. His duobus adjunctis, fervore nempe, seu ardore vehementissimo, & virtute indurandi corpora, primum suum fontem describit Frisius. Et fama quidem accepi, ipse non sum expertus, existere similem fontem in Islandia, non procul à sede Episcopali Schalholt, apud villam nomine Haukadal. Habet simile Seneca, dicens, fontem quendam esse, qui ligna in lapides convertat, hominumque viscera indurescere, qui aquam ejus biberint: Et addit ejusmodi fontes in quibusdam Italiæ locis inveniri: quod Ovidius Ciconum flumini tribuit 15. *Metamorph.*

Flumen habent Cicones, quod potum saxea reddit
Viscera, quod tactis inducit marmora rebus.

Et Cardanus: Georgius Agricola, inquit, in Elbogano tractu juxta oppidum à falconibus cognominatum, integras cum corpore abietes in lapidem conversas esse,

THE TRUE STATE OF ICELAND

A.D.
1592.

atque, quod majus est, in rimis etiam Pyritidem lapidem continere. Et Domitius Brusonius, in Sylare amne, qui radices montis ejus, qui est in agro urbis Ursentinorum olim, nunc Contursii, lambit, folia & arborum ramos in lapides transire, non fide aliorum, sed propria, ut qui incola sit regionis, (cui rei etiam Plinius astipulatur) narrat, cortices autem lapidum, annos numero ostendere. Sic (si scriptoribus credimus) guttæ Gotici fontis sparsæ apidescunt. Et in Ungaria, Cepusii aqua, in urceos infusa, lapidescit. Plinius refert etiam, ut in Ciconum flumine, & in Piceno lacu velino, lignum dejectum, lapideo cortice obduci.

Secundus algoris intolerabilis. Quantum ad secundum fontem attinet, nullus hîc est quod quisquam sciat, algoris intolerabilis, sed plurimi bene frigidi, ita ut vulgaribus rivis æstivo sole tepescentibus, non sine voluptate ex frigidioribus illis aquam hauriamus. Sunt & longè frigidiores fortè alibi: Nam & Cardanus in agro Corinthio è montis vertice fluentem rivum commemorat, nive frigidiorum: Et intra primum à Culma lapidem, Insanam vocatum: quæ aqua cum fervere videatur, sit tamen longè frigidissima, &c.

Tertius vel melle dulcior. Neque id prorsus verum est. Non enim est ullus apud nos, qui vel minima ex parte cum mellis dulcedine conferri possit. Rectius igitur Saxo, qui fontes (quoniam plures sunt) in Islandia dicit inveniri Cerealem referentes liquorem, ut etiam ibidem non diversi saporis solùm, sed diversi etiam coloris fontes & flumina reperiuntur.

Etsi autem tradunt Physici aquam naturaliter ex se neque saporem neque odorem habere, tamen, ut superius attigimus, verisimile est, quod alii per accidens vocant, eam sæpe referre qualitatem terræ, in qua generatur, & per cujus venas transitum atque excursum habet: Atque hinc aquarum odores, colores, sapes, alios atque alios existere. Cujusmodi sunt, de quibus narrat Seneca, quorum alii famem excitent, alii bibentes inebrient, alii memoriæ officiant, alii juvent eandem, alii vini saporem

A.D.

1592.

THE ENGLISH VOYAGES

*Lib. de mirab.
auscultat.*

*Lib. 2. de
Element.
[I. 530.]*

& virtutem repræsentent: Ut ille apud Plinium in Andro Insula fons, in templo Liberi, qui Nonis Jan: vini sapore fluat. Et apud Aristotelem fons in agro Carthaginensi, qui oleum præbeat, & guttulas Cedri odore repræsentet. Item, Orcus fluvius Thessaliæ, influens in Peneum, olei instar supernatans: Cujusmodi etiam narrat Cardanus in Saxonia esse, juxta Brunonis oppidum, fontem oleo perfusum: Et in Suevia, juxta Cœnobium, cui Tergensche nomen est. Item, in valle montis Jurassi. Causam hujus rei putat esse bitumen valde pingue, quod oleum sine dubio contineat. Idem, famam esse ait, in Cardia, juxta locum Daschyli, in campo albo aquam esse lacte dulciorem. Aliam quoque juxta pontem, qua Valbeburgum itur. Jam aquarum vini saporem referentium meminit his verbis Propertius, 3. lib. Elegiar.

En tibi per mediam bene olentia flumina Naxon,
Unde tuum pota Naxia turba merum.

Est autem Naxus Insula una ex Cycladibus, in mari Ægeo. Causam hujus assignat Cardanus, quod hydromel vetustate transeat in vinum. Aristoteles commemorat Siciliæ fontem, quo incolæ loco aceti utantur. Idem saporum aquæ causam in calorem retulit, quod terra excocta mutet & præbeat saporem aquæ.

Jam de aquæ coloribus ita Cardanus. Eadem est ratio colorum aquæ, ait, quæ & saporum: videlicet à terra originem trahere. Nam Candida est aqua, ad secundum lapidem à Glauca, Misenæ oppido: Rubea, ut in Radera Misenæ fluvio, juxta Radeburgum: Et olim in Judæa juxta Joppen: Viridis, in Carpato monte, juxta Neusolam: Cærulea aut blaua, inter Feltrium & Tarvisium, & in Thermopylis etiam talem fuisse referunt: Nigerrima in Allera fluvio Saxoniae, ubi in Visurgim se exonerat. Caussæ sunt argillæ colores, sed tenuiores. Item Aristoteles: circa Japygiam promontorium, esse fontem, qui sanguinem fundat, addens, eam maris partem suo fœtore navigantes procul arcere. Aiunt præterea in

THE TRUE STATE OF ICELAND

A.D.
1592.

Idumæa fontem esse, qui quater in anno colorem mutet, cum sit colore nunc viridi, nunc albo, nunc sanguineo, nunc lutulento.

Et de aquarum odore sic Cardanus. Similis ratio differentiæ est in odoribus. Plerumque tamen aquarum odores injucundi sunt, quòd rarò terra bene oleat. Pessimè olim fœtabat in Ælide, Anigri fluminis aqua, usque ad perniciem, non solum piscium, sed etiam hominum. Juxta Metonem in Messania, in puteo quodam optimè olens aqua hauriebatur. Hæc ideo recito, ut nullus magis in Islandia quàm alibi, aquarum, colores odores, sapes, miretur.

Quartus plane exitialis. Autor est Isidorus, esse fontem quendam, cujus aqua pota vitam extinguat : Et Plinius : Juxta Nonarim, inquit, Arcadiæ, Styx (juxta Cyllenem montem, ait Cardan. Sola equi ungula continebatur : referunt ea sublatum Alexandrum magnum) nec odore differens, nec colore, epota illico necat. Idem, In Beroso Taurorum colle sunt tres fontes sine remedio, sine dolore mortiferi : Et quod longè maximum est, quod Seneca stagnum esse dicat, in quod prospicientes statim moriantur. Nos verò Islandi etiam hunc quartum Frisii fontem, cujus etiam Saxo meminit, ut antehac semper, itidem etiam nobis hodie penitus ignotum testamur : Hocque igitur nomine, Deo immortales gratias agimus, quòd ab ejusmodi fontibus & serpentibus, insectis venenatis, ac aliis pestiferis & contagiosis, esse nos immunes voluerit.

Præterea est apud prædictos fontes tanta sulphuris copia. Montes tres à Munstero & Frisio ignivomi dicti, omnes longissimo intervallo à nostris fodinis distant. Quare cum juxta hos montes, fontibus quatuor, quos tantopere miraculis celebrant, locum & situm faciant, necesse est eos fontes pari ferè intervallo à fodinis sulphureis remotos esse. Nec verò apud montem Heclam, ut Munsterus, nec apud hos Frisii fontes (quorum rumor quàm verus sit, hactenus ostensum est) sulphur effoditur : Nec patrum nostrorum memoria

A.D.
1592.

THE ENGLISH VOYAGES

*Sulphur in
boreali Is-
landiæ parte.*

effossum esse arbitramur. Neque verum est, quod de sulphuris copia tradit Munsterus, esse videlicet penè unicum Insulæ mercimonium & vectigal. Nam cum insula in quatuor partes divisa sit, quarta pars, nempe borealis, tantum dimidia, hoc utitur mercimonio, nec sulphuris mica in vectigal Insulæ penditur.

SECTIO DUODECIMA.

Munst.

Piscium tanta est copia in hac Insula, ut ad altitudinem domorum sub aperto cœlo vendendi exponantur.

Sub aperto cœlo. Id quidem facere vidimus mercatores extraneos, donec naves mercibus extraneis exonerarint, incipiantque easdem rursus piscibus & reliquis nostratium mercibus onerare. An verò nostri homines id aliquando fecerint, non satis liquet. Certè copiosa illa & vetus piscium abundantia jam desiit, Islandis & istius boni, & aliorum penuria laborare incipientibus, Domino Deo meritum impietatis nostræ flagellum, quod utinam ritè agnoscamus, immittente.

SECTIO DECIMATERTIA.

Frisius.

Equos habent velocissimos, qui sine intermissione 30. millaria continuo cursu conficiunt.

Quidam in sua mappa Islandiæ, 20. millaria continuo cursu assequi tradit cujusdam parœciæ equos. Sed utrumque impossibile ducimus. Nam maximæ celeritatis & roboris bestias (Rangiferos appellant) scribit Munsterus non nisi 30. millaria 24. horarum spacio conficere.

THE TRUE STATE OF ICELAND

A.D.
1592.

SECTIO DECIMAQUARTA.

[I. 531.]

ete grandia instar montium prope Islandiam aliquando *Munst.*
conspiciuntur, quæ naves evertunt, nisi tubarum
sono absterreantur, aut missis in mare rotundis &
vacuis vasis, quorum lusu delectantur, ludificantur.
Fit aliquando, ut nautæ in dorsa cetorum, quæ
Insulas esse putant, anchoras figentes, sæpe peri-
clitentur, vocantur autem eorum lingua Trollwal,
Tuffelwalen. i. Diabolica cete.

[Nstar montium : En tibi iterum, Lector, Munsteri
Telenicia Echo, & cæcum, ut dici solet, insomnium.
reformat, me Hercule, adeò mendax & absurda hyper-
bole historiam, idque tantò magis quantò minus est
necessaria. Nam quorsum attinet mentiri Historicum,
historia est rei veræ narratio? Quorsum tropicas
hyperboles assumet? Quid conabitur persuadere, aut
pertrahere Lectorem, siquidem nihil nisi simplicem
rum expositionem sibi proponit?

Pictoribus atque Poëtis,

Quodlibet audendi semper fuit æqua potestas :

Non itidem Historicis.

Dorsa cetorum, quæ Insulas putant : Nata est hæc
bula, ut & reliquæ, ex mendacio quodam, ut antiquo,
a ridiculo & vano, cujus ego fidem titivilitio non
nam. Est autem tale : Missos fuisse olim Legatos
in sodalitie monastico, ab Episcopo Bremensi (Bran-
anus veteribus Noruagis, Krantzio, ni fallor, Alebrandus
pellatur) ad fidem Papisticam, quæ tum Christiana
utabatur, in Septentrione prædicandam & divulgandam :
osque, ubi immensum iter Septentrionem versus
avigando consumpsissent, ad insulam quandam per-
venisse : ibique jacta anchora descensum in Insulam
xisse, focos accendisse : (Nam verisimile est nautas in
proso mari glaciali frigore non parum esse vexatos) &
omne navalem ad reliquum iter expeditivisse. Ast
ibi bene ignibus accensis incaluerant foci, Insulam hanc

A.D.
1592.

THE ENGLISH VOYAGES

submersam citò evanuisse, nautas autem per præsentem scapham vix servatos fuisse. Habes hujus rei fundamentum, Lector, sed quàm incredibile, ipse vides. Quid verò tandem est animi nautis, qui in mari procelloso videntes scopulum, vel, ut Munsterus, Insulam perexiguam emergere, non vitent potius omni studio, allisionem & naufragium metuentes, quàm ut in portu parum tuto quiescere tentent? Sed ubi anchora figenda? Solent enim, ut plurimùm, deesse nautis tam immensi funes, ut in altissimo æquore anchoram demittant: Igitur in dorsis cetorum, respondet Munsterus. Oportet igitur, vestigium unci prius effodiant. O stultos nautas, balenarum carnem, à terræ cespitibus, inter fodiendum, non dignoscentes, nec lubricam cetorum cutem, à terrestri superficie internoscentes. Digni profectò, quibuscum ipse Munsterus, nauclerus transfretaret. Equidem hoc loco, ut & superius, de miraculis Islandiæ terrestribus agens, è Tantali, ut aiunt, horto fructus colligit, id est, ea consecatur, quæ nunquam reperiuntur, nec usquam sunt, dum miracula hinc inde conquirere, terram & pelagus verrere, ad Historiæ suæ supplementum studet: Ubi tamen nihil nisi commentitia tantùm venari potest.

Vocantur autem lingua eorum Trollwal. Ne ultra peram, Munstere: Nullam siquidem es linguæ nostræ cognitionem adeptus: Quare meritò puderet tantum virum, rem ignotam alios velle docere: Est enim ejusmodi inceptum erroribus obnoxium complurimis, ut vel hoc tuo exemplo docebimus. Dum enim vis aliis autor esse, quomodo nostra lingua balenæ vel cete appellantur, detracta, per inscitiam, aspiratione, quæ penè sola vocis significationem facit, quod minimè verum est, affers: Non enim val nostra lingua balenam, sed electionem sive delectum significat, à verbo, Eg vel .i. eligo, vel deligo: unde val, &c. At balena Hualur nobis vocatur: Unde tu Trollhualur scribere debebas. Nec vero Troll Diabolum, ut tu interpretaris, sed Gigantes quosdam montanos significat. Vides igitur, quomodo

in toto vocabulo turpiter, quod haud tamen mirum, **erres.** Levis quidem illa in linguam nostram injuria, in unica tantum voce : quoniam plures, haud dubiè, non **noras.**

Idem aliis etiam usu venit : Non enim probandum est, quòd quidam, dum Islandiæ descriptionem, ab Islandis acceptam, ederet, maluerit omnia, aut certè plurima promontiorum, sinuum, montium, fontium, fluminum, **tesquorum,** vallium, collium, pagorum nomina depravare (quòd nostræ linguæ ignarus, non sciret à nostratibus accepta satis exactè legere) atque corrumpere, quàm prius ab ipsis Islandis, qui tum temporis, id est, Anno 1585. in 1585. Academia Haffniensi vixerunt, quomodo singula legi ac scribi deberent, ediscere. Ipsum certè hac nativorum nominum & appellationum voluntaria depravatione, (qua factum est, ut ipsi ea legentes, paucissima nostra agnoscamus) in linguam nostram, alioqui puram & avitam penè elegantiam retinentem, non leviter peccasse reputamus.

Cæterum jam plurima Islandiæ miracula, quæ quidem scriptores nostri attigerunt, sic utcunque examinavimus. Sed tamen priusquam alio divertamur, in hac parte attingendum videtur, quod idem ille in mappa Islandiæ, quam [I. 532.] sub suo nomine, prædicto anno edi fecerat, de duobus, præter supra dictos, fontibus Islandiæ prodidit : quorum alter lanas albas colore nigro, alter nigras albo, inficiat. Quod quidem ubi acceperit, aut unde habeat, scire equidem non possumus : Nec enim apud nostrates, nec apud extraneos scriptores, reperire licuit. Sed undecunque est, fabula est, nec veritatis micam habet. Quamvis autem sit incredibile, Lanas nigras albo infici colore, cum traditum sit a Plinio, Lanarum nigras nullum imbibere colorem : Tamen simile quiddam narratur à Theophrasto : Flumen esse in Macedonia, quod oves nigras, albas reddat. Et illa, cujus etiam superius memini, rapsodia Noruagica, speculum scilicet illud Regale, hos ipsos fontes Irlandiæ, quæ hodie Hybernia, non Islandiæ esse affirmat. Quod forsàn Lectori imposuit, in lingua peregrina, pro R, S, legenti.

THE ENGLISH VOYAGES

Non majorem fidem meretur, quod Historicus quidam habet : Esse in Islandia saxum, quod montium prærupta non extrinseca agitatione, sed propria nativæque motione pervolitet : Id qui credere volet, quid incredibile ducet ? Est enim commentum tam inauditum, ut nullum ejus simile, fabulatos fuisse Epicuræos (qui tamen multa incredibilia excogitasse Luciano visi sunt) constet : Nisi fortè hominem, qui Islandis proprio nomine Stein dicitur, sentit Historicus rupes quasdam circuisse, vel circumrep- tasse. Quod, etsi ridiculum est in Historiam miraculosam referre, hominem scilicet moveri vel ambulare, tamen ad salvandam Historici fidem, simulandum : ne figmentum illud, per se satis absurdum, nec dignum quod legatur, durius perstringamus.

Eodem crimine tenentur, quicunque Islandiæ, corvos albos, picas, lepores, & vultures adscripserunt : Perrarò enim vultures, cum glacie marina, sicut etiam ursos (sed hos sæpius quam vultures) & cornicum quodam genus, Islandis Isakrakur, advenire observatum est. Picas verò & lepores, ut & corvos albos, nunquàm Islandia habuit.

Atque hæc ferè sunt, quæ de prima commentarii nostri parte per quotidianas occupationes, in præsentia, afferre licuit. Quæ in hunc finem à me scripta sunt, (quod etiam prius testatus sum,) ut scriptorum de terra ignota errores, & quorundam etiam affectata vanitas, patefierent : Neque enim eorum famæ quicquam detractum cupio : Sed quòd veritati & patriæ, operam meam consecraram, illa, quæ hactenus dicta sunt à multis, de Insula, fidem valde exiguum mereri, necesse habui ostendere : ac ita mihi viam ad sequentia de Incolis sternere.

Commentarii primæ partis Finis.

Commentarii de Islandia pars secunda: quæ est de incolis.



Absolutis hactenus miraculis Islandiæ, (cum nonnullis aliis, primæ parti annexis) quæ dum scriptores, velut Agamemnonios quosdam fontes, imò, ut quiddam præter & contra omnem naturam, mirantur, nec non variè deprædicant, minus veritati ipsi, & authoritati suæ consulunt; monet positæ orationis series, ut ad alteram commentarii partem nos conferamus, quæ est de incolis: Ubi quid primum dicam, aut unde initium sumam, non satis teneo. Tanta enim sunt in nos ultimos Islandos, & tot quorundam ludibria, tot opprobria, tot scommata, tot diceria, (Atque inter hæc etiam nonnulla eorum, qui simplicissimam veritatem profiteri volunt, nempe historicorum) ut si singula recensere velim, non aliud quàm

Icarie numerum dicere coner aquæ. Sed, ut dixi initio, non cum omnibus æquè stricto jure agemus. Nam licet Krantzius, Munsterus, Frisius, & alii, nimis audacter multa de gente nostra scripserint: Tamen suis monumentis de studiis liberalibus aliqui benè meriti, etiam apud nos eo erunt in precio, quo merentur. Verum interea, etsi quis velit eos à calumniandi nota liberare, tamen non leve est, eos res quasdam tam absurdas, impossibiles & ridiculas proposuisse, cujusmodi illa fuerunt, quæ hactenus exposuimus, tum impias, & atrocitate mendaciorum horrendas, cujusmodi jam sequentur aliquot, in historias retulisse. Ast aliis, quicunque sunt, qui quotidianus conviciis nationem Islandorum incessunt, responsio, quam merentur, parata esse debet: Ex quorum numero, scurra ille fuit, qui rhythmis aliquot, in gentis nostræ contumeliam, Germanica lingua editis, nomen suum immortalī dedecori consecravīt.

Quapropter, ut instituti nostri ratio exigit, dum scriptorum de hac re monumenta persequimur, etsi quædam in eis occurrant, quæ contumeliæ parum habent, nos

A.D.

1592.

*Secundæ
partis dis-
tributio.*

*1. Capitis
hujus partis
divisio.*

[I. 533.]

THE ENGLISH VOYAGES

tamen plæraque excutiemus, & errores, ut hactenus, annotabimus: tum si quid veri interea attulerint, id nequaquam dissimulabimus. Ac eo modo, primum Munsterum, Krantziū, Frisium, & si qui sunt alii, audiemus, Graculo illo, cum suis rhythmis Germanicis, dira calumnia infectis in postremum, ut dignus est, rejecto locum. In hunc igitur modum, primum de fide seu Religione Islandorum: Deinde de ipsorum moribus, institutis seu vivendi ratione, authores isti scribunt.

SECTIO PRIMA.

Adalbertus Metropolitanus Hamburgensis, Anno Christi 1070. vidit ad Christum conversos Islandos: licet ante susceptam Christi fidem, lege Naturali viventes, non multum à lege nostra discrepantes: itaque, petentibus illis, ordinavit quendam virum sanctum, primum Episcopum, nomine Isleif.

KRantzius his verbis, & Munsterus alibi, fidei seu Religionis Christianæ dignitatem Islandis videntur adscribere: Facerentque & se, & veritate dignum, nisi eandem aliàs nobis adimerent. Nam (ut de Krantzio infra) Munsterus, quæ supra prodidit, de fide nostra, seu opinione circa Inferni locum situmque, omninò est à Christiana pietate alienum: Velle scilicet scrutari arcana, quæ Deus sibi soli reservavit, quæque voluit nostrum captum excedere: Non enim reperitur de hac re quicquam in literis sacris, ubi locus vel situs inferni seu ignis æterni, Diabolo & Angelis ipsius, adeoque damnatis omnibus animabus destinati, determinetur, aut circumscribatur: Nullum inquam, infra terram, seu in ea, aut ulla alia hujus mundi parte, corporalem seu localem situm illi damnatorum carceri pagina sacra assignat: quinimò, terram hanc interituram, & terram novam & cœlos novos, justorum & sanctorum habitacula, creanda affirmat: Apoc. 2. 2. Petri 3. Esa. 65. Quare Christianus rerum adeò abstrusarum inquisitionem libenter præterit: tum dogmata nullis apertis & illustribus scripturæ sacræ testimoniis stabilita, velut certa & vera recipere, aut aliis

THE TRUE STATE OF ICELAND

A.D.
1592.

dere, nefas esse ducit. Deut. 4. & 12. Esa. 8. Matth.
. 2. Timoth. 3.

Deinde etiam pugnat acriter cum Religione Christiana,
o Munsterus & Krantzius Islandos ornant, encomium :
s videlicet, catulos ac pueros suos æquo habere in
xio. De quo infra, section. 7. Sic igitur secum dissidet
unst. dum quos Christianos asserit, inferni architectos
ls facit : Item, Krantzius & Munsterus, dum quos
e Christo insertos affirmant, eosdem omni pietatis &
nestatis sensu exuunt : quòd scribant filios ab his, non
ijore cura, quàm catulos diligi.

Sed ut ad rem : De Religione equidem nostra, quæ
alivse fuerit, cum Ethnicismus primùm fugari cæpit,
nil magnificè dicere possumus : quemadmodum nec
a Septentrionis Regna vicina, uti existimo, de suis
ei initiis. Fatendum enim est, & cum seriis gemitibus
plorandum usque ad illam nunquam satis prædicatam
em, quæ nobis velut immortalitatis initium illuxit &
purgati Evangelii doctrinam attulit, tenebras plusquam
mmerias, etiam nostris hominibus, ut reliquis Septen-
onis Ecclesiis, offusas fuisse. Illud tamen piè nobis
ntire liceat, apud nos, ut & in vicina Noruegia (nam
lo ultra septa vagari, & de populis ignotis quic-
am pronunciare) ejecta primum Idololatria Ethnica,
iceriorem longè & simpliciorum fidem seu religionem
ristianam viguisse ; quippe veneno Papistico minus
fectam, quam postea, ubi auctum Romanæ sedis fermentum
pestiferum, & malum contagiosum maturuit, &
r totum orbem virus suum diffudit : Nam ut postea
parebit, multis annis antequam nova Pontificiorum
ololatria vires & incrementum cepit, Islandia Christum
plexa est : & ut laudatissimi duo illi Noruegiæ Reges,
ibus ut commune nomen, ita commune nominis Christi
opagandi studium & professio, nihil nisi fidem in Deum
trem, Filium, & spiritum Sanctum, sonabat. Dico
tem illum Olaum Thryggonis F. qui Anno Christi
8. natus, Anno ætatis 27. imperium Noruegiæ adeptus
; & primus, ut accepimus, Noruegis Christum obtrusit :

THE ENGLISH VOYAGES

quibus imperitabat annis 5. Et huic cognomine
Olaum nuncupatum Sanctum Haraldi F. Qui
Christi 1013. aut circiter, imperii habenas arctius
primis obtinuit: Per annos fere 17. Christi doctrinam
audacter tradidit. Anno Christi 1030. ab improbis pa-
cidis nefarie interfectus, in pago Noruegiæ Stickla Stod
pro Christi nomine cruorem fudit.

Habuit etiam nostra patria inter multos alios quendam
insignem pietate virum; cui Nialus nomen erat,
circa annum Christi 1000 vixit in prædio seu villa
thors huol, sita in Parochia Islandiæ, Landenum: Qui
rerum humanarum experientia, circumspecta animi
sagacitate & consilio, habebatur insignis. Cui
enim, ejus seculo, indomitis Islandia motibus fluctuantibus
incolis à nullo ferè superiore magistratu repressis, non
se factionibus immiscuit: Plurimas cauta animi vir-
tas ac industria composuit: Nunquam vim fecit, nec pa-
est, si ultimum tantum in vita diem excipias. At
studiosè seditiones & turbas vitavit: aliosque vitare
evadere cupientes optimè juvit: Nec quisquam
consilio, nisi maximo suo commodo est unquam
nec quisquam ab eo, nisi cum vitæ & fortunarum per-
deflexit. Tam certum ab eo oraculum petebatur
valde mirandum sit, unde homini tanta futurorum
eventuum, & tam certa conjectura & consilium esse pot-
quanta in ipso deprehensa est. Unde ipsius cauta,
videns & consilii plena sapientia, apud nostrates in
verbum abiit: Nials biita raden: quasi dicas, I
consilium: vel, Niali consilio res geritur, aut succe-
cum quid prudenter & admirando cum consilio ges-
est.

- 34.] Hic cum domi suæ, à 100. viris conjuratis ob cæ-
à filio ipsius, ipso tamen inscio, patratam cingeretur
inimicis domum undique igni succendentibus, sibi vic-
supremum fatum instare, ait tandem. Hæc quidem
hoc est, voluntate divina accidunt. Cæterum spernere
fiduciam in Christo sitam habeo, nos (de se & u-
loquens) licet corpus hoc nostrum caducum, inimico-

flammis, mortalitatis corruptionem subeat, ab æternis tamen flammis liberatum iri. Sicque inter has voces & flammarum sævitiam, vitam, An. Christo 1010. cum uxore & filio homicida, finivit. Vox profectò filiis Dei non indigna, animæ, cum mortis acerbitate luctantis summum solatium arguens.

Hæc ideo addidi, ut ostendam quâ conjectura adducar ad existimandum mox initio Christianismi (ut sic loquar) apud nos recepti, non fuisse tam deceptas & errorum tenebris immersas hominum mentes, quàm nunc, paulò ante hæc nostra tempora fuerunt.

As t verò jam postquam Dominus Deus per Lutherum, Lutheri in vinea Domini collegas, & pios successores, salutis doctrinam illustriorem reddidit, mentiùmque nostrarum gravi veterno & densa caligine excussis, dextræ me digito, hoc est, spiritu Sancto, (Matth. 12. vers. 28.) cordis nostri auriculas vellicavit, ac oculos, quibus saluificam ipsius veritatem cerneremus, nobis aperuit: Nos omnes & singuli credimus & confitemur Deum esse Spiritum, (Johan. 4. vers. 24. æternum Esai 40. vers. 28.) Infinitum (Jerem. 23. vers. 24. Psalm. 136. vers. 7. 8. 9.) optimum (Matth. 19. 17.) omnipotentem (Gene. 17. 1. Apocal. 1. 8.) Unum essentia & natura: Unum providentia: unum efficientia rerum & administratione (Deut. 6. 5. Ephes. 4. 5.) At personis divinitatis, proprietatibusque distinctum, Patrem, Filium & spiritum Sanctum (Matth. 28. 19. & 3. 17.) Deum Patrem quidem, primam divinitatis personam, cœli terræ & omnium rerum creatorem (Gene. 1. vers. 1. & sequent.) Sustentatorem & gubernatorem (Psal. 115. 3. Heb. 1. 3.) Patrem Domini nostri Jesu Christi (Psal. 2. 7. & sequent:) & nostrum per eundem Patrem (Rom. 8. 15.) Animæ & corporis curatorem (Luc. 12. 12.) Tum Jesum Christum, secundam divinitatis personam, filium Dei patris (Johan. 1. 18. &c.) Unigenitum (Johan. 1. 29. Heb. 1. 2.) æqualem patri (1. Paral. 17. 13. Johan. 1. 1.) Deum verum (Johan. 1. 2. &c.) ante omnia creata præordinatum (1. Pet. 1. 20. Apocal. 13. 8. &c.) & statim post lapsum,

A.D.
1592.

THE ENGLISH VOYAGES

promissum Messiam (Gen. 3. 15.) Sanctis Patriarchis identidem promulgatum, ut Abrahæ (Gen. 12. 3 &c.) Isaac. (Gen. 26. 4.) Jacob. (Gen. 28. 14.) & promissionibus confirmatum (Genes. 49. 9. Esa. 11. 1. 10) Sacrificiis Mosaicis (Levit. 1. 2. &c.) Et aliis typis præfiguratum: immolatione Isaac (Gen. 22.) Exaltatione ænei serpentis, (Num. 21.) Jona (Jon. 2. &c.) Prophetarum testimonio proclamatum (Esa. 7. 14. &c.) ac tandem in plenitudine temporis verè exhibitum: hominem verum (Johan. 1. 14. &c. Paul. Galat. 4.) mortuum pro peccatis nostris: resuscitatum propter justificationem nostri (Rom. 4. 25. &c.) Ascendentem in cælum (Act. 1. 9. &c.) ac pro nobis ad dexteram patris sine intermissione interpellantem (1. Johan. 2. 1. &c.) per spiritum Sanctum suum (qui tertia est divinitatis persona patri & filio compar & consubstantialis. (Actor. 5. 4.) Ecclesiam sibi verbo & Sacramentis colligentem (Matth. 16. 18. Roman. 10. 14. &c.) Et ad vitam æternam sanctificantem (Actor. 9. 31. &c.) Ac tandem consummatis seculis è cælo venturum (Actor. 1. 11.) Judicare vivos & mortuos (1. Thess. 4. 15.) redditurum impiis secundum opera sua, eosque pœnis æternis adjudicaturum (Mat. 13. 42. & 25. 41.) credentes verò in nomine ipsius æterna vita donaturum (Mat. 25. 34. &c.) Hunc, inquam, Jesum Christum redemptorem (Mat. 1. 21.) Caput (1. Corinth. 12. 27.) & Dominum nostrum (Ephes. 4. 5.) agnoscimus: Nosque illi nomen in sacro baptismo dare ac dedisse (Actor. 2. 38.) Et per baptismum illi insertos esse (1. Cor. 12. 13.) apertè, ingenuè, liberè ac libenter fatemur ac contestamur: omnesque alios, quicumque aliud nomen sub cælo datum esse hominibus, per quod salvi fiant, comminiscuntur, seriò detestamur, execramur & damnamus. (Actor. 4. 12.) Verbum ipsius sanctissimum unicum salutis normam statuimus, illudque tantummodò, omnibus humanis commentis abiectis & spretis, infallibilem fidei nostræ regulam & amussim nobis proponimus: (Galat. 1. 8. Esa. 29. 13. Ezech. 20.) Quod duplicis Testamenti, veteris & novi appellatione complectimur.

THE TRUE STATE OF ICELAND

A.D.
1592.

Hebr. 8.) traditum per Prophetas & Apostolos (Ephes. 2. 20.) singulari & immensa Dei bonitate in hunc usque diem semper in Ecclesia conservatum & conservandum in posterum. (Matth. 28. ult. Psalm. 71. 18. 1. Cor. 11. 26.)

Deo igitur optimo maximo gratias ex animo & toto pectore agimus, quòd etiam ad nos, vastissimo intervallo à reliquo Ecclesiæ corpore divulsos & ultimas mundi partes habitantes, lumen hoc suum, concessum ad revelationem gentium, & paratum ante faciem omnium populorum, olim pio Simeoni benigne ostensum (Nam in Christo omnes thesauri sapientiæ reconditi) quod nunc totam nostram gentem radiis suis saluificis illuminat ac fovet, pertingere voluerit. Hæc ita breviter, ipsam summam perstringendo, fides nostra est, & nostra religio, quam monstrante spiritu Sancto, & ipsius in vinea Christi ministris, hausimus : idque ex fontibus Israëlīs.

Anno Domini 1070. vidit ad Christum conversos [I. 535.]
Islandos.

DUbiū nobis est, utrum his verbis dicere voluerit Krantzius, Islandos primū Anno Domini 1070. ad Christum esse conversos : an verò, prius quidem esse conversos non neget, sed eo primū anno id Adalberto innotuisse dicat. Utrumvis autem affirmet, tamen fidem ipsius hoc loco suspectam reddunt annales & Chronologiæ nostræ gentis antiquissimæ, quæ contrarium testantur : quibus utrum malis, de rebus nostris propriis & domesticis & intra nostræ insulæ limites gestis credere, an verò Krantzio, aut cuivis alteri in nostratium rerum historia peregrino, sit penes tuum, candide Lector, arbitrium. Ego profectò multis adducor ut nostris potius assentiar. Nostrates enim nota tantū & ferè domestica asserunt ; ille peregrina & ignota. Hi suas Chronologias sine aliarum omnium nationum labe, macula & sugillatione contexuerunt tantummodò, ut rebus gestis suum verum temp⁹ seu æram assignarent ; ille quædam cum re & veritate pugnantia in contumeliam gentis nostræ igno-

*Chronologiæ
Islandicæ
gentis anti-
quissimæ.*

A.D.
1592.

THE ENGLISH VOYAGES

*Vetustissimi
annales.*

tissimæ, historiæ suæ admiscuit, ut paulò post apparebit : hi omnium episcoporum Islandiæ nomina, annos, ordinem & successum describunt : ille unius tantùm mentionem facit, idque longè secus quàm res habet. Porro ut his fidem faciam, pauca, quæ in vetustissimis nostris annalibus de Islandia ad Christum conversa, & de Episcoporum in nostris Ecclesiis successione reperi, quorum etiam fides apud nos publicè recepta est, cum extraneis communicabo. Quæ tametsi leviuscula, nec omnia prorsus digna quæ scribantur, scribenda tamen omninò sunt ad nostrarum rerum veritatem, adversus Krantzium & alios asserendam : Sic igitur habent.

874.
*Islandia
primum
inhabitata.*

Anno Christi 874. prius quidem, ut ante commemoravimus, inventa, sed tunc primum à Noruagis (quorum princeps fuit Ingulphus quidam, è cujus nomine promontorium Islandiæ orientalis Ingulffs hofdi appellationem traxit) occupata est Islandia. Hi plures quam 400. cum cognatis & agnatis & præterea numerosa familia nominatim in annalibus nostris recensentur : nec illorum tantùm numerus describitur, sed quas oras, quæ littora, & quæ loca mediterranea, singuli occupaverint & incoluerint, & quomodo primi inhabitatores, fretis, sinibus, portibus, Isthmis, porthmis, promontoriis, rupibus, scopulis, montibus, collibus, vallibus, tesquis, fontibus, fluminibus, rivis, ac denique villis seu domiciliis suis nomina dederint, quorum hodiè plæraque retinentur & in usu sunt, apertè narratur. Itaque Noruagi occupatæ jam Islandiæ 60. annorum spacio, aut circiter, habitabiles partes sua multitudine implent : Centum verò propemodum annis Ethnici manserunt, si paucissimos, qui in Noruagia fortè sacro fonte abluti fuerant, excipias. Annis autem vix centum à primo ingressu elapsis, mox de religione Christiana agi cœptum est, nempe circa annum Domini 974. quæ res non sine insigni rebellione plusquam 20. annis variè à multis tentata est. Commemorantur autem duo Episcopi extranei, qui cum aliis, in convertenda ad fidem Christi insula, diligenter laborarint : Prior Fridericus, Saxo natione, qui anno

974.

*Fredericus
Saxo.*

THE TRUE STATE OF ICELAND

A.D.
1592.

981. ad Islandos venit, atque docendi munere strenuè functus est, ac tantum fecit, ut Anno 984. sacræ ædes Islandis in usu fuerint.

Alter verò ille extraneus Episcopus sive concionator, quem Thangbrandt nuncupavere, anno 997. in Islandiam primùm venit.

Hinc post 26. annorum disceptationem de religione, tandem Anno 1000. in conventu generali omnium incolarum decretum est, universali eorundem consensu, ut Ethnicorum numinum cultu seposito, religionem sectarentur Christianam.

Anno Dom.
1000.

Rursus in solenni incolarum conventu Anno 1050. sancitum est, ut leges seculares seu politicæ (quarum constitutiones allatas ex Noruagia quidam Ulfiotus, Anno 926. Islandis communicarat) ubique cederent juri Canonico seu divino.

Anno 1056. abit peregrè ex Islandia Isleifus quidam, in Episcopum Islandiæ ordinandus.

Redit ordinatus in Islandiam, & Cathedram Schalholtensem adit Anno 1057. Moritur 1080. Ætatis 74. 4. Kalendas Julias.

Videbuntur forsitan hæc minuta, concisa, vilia, nec narratione satis digna, cum multis fortè quæ sequuntur: Sed nec historiam Romanam conteximus, nec tam minuta erunt, quin contra Krantzii & aliorum errores convincendos, prout nostrum est institutum, valeant. Et certè, quantum ad fidem nostrarum Chronologiarum, constat Saxonem Grammaticum non parum illis tribuisse: Cujus, in præfatione suæ Daniæ, hæc sunt verba. Nec Thylensium inquit, (sic enim Islandos appellat) industria silentio oblitteranda: qui cum ob nativam soli sterilitatem, luxuriæ nutrimentis carentes, officia continuæ sobrietatis exerceant, omniâque vitæ momenta ad alienorum operum notitiam conferre soleant, inopiam ingenio pensant. Cunctarum quippe nationum res gestas cognosse, memoriæque mandare, voluptatis loco reputant, non minoris gloriæ judicantes, alienas virtutes disserere, quam proprias exhibere. Quorum thesauros Historicarum

A.D.
1592.

THE ENGLISH VOYAGES

rerum pignoribus refertos curiosius consulens, haud parvam praesentis operis partem ex eorum relationum imitatione contexui: nec arbitros habere contempsi, quos tanta vetustatis peritia callere novi. Hæc Saxo. Quare [I. 536.] lubet Episcoporum Islandiæ Catalogum persequi, ut ex annalibus nostris continuata diligenter, quoad ejus fieri potest, omnium series, his quæ de primo Isleifo contra Krantziū attulimus, fidem faciat.

ANNO Christi.	Episcopi Schalholtense.	Episcopi Holense.	ANNO Christi.
	II Gyserus.	I Jonas Augmundi F. Isleifi discipulus.	
1082	Ordinatur peregrè.	Ordinatur peregrè: anno ætat. 64. cognomentum illi, sanctus: cujus memorie dies 3. Martii, apud Islandos est antiquitus dicatus.	1106
1083	Redit in Islandiam cum Episcopatu.		
1118	Moritur 5. Kalend. Maias qui fuit dies Martia.	Moritur 11. Kalend. Maias.	1121
	III Thorlacus Runolphi. F.	II Ketillus sive Catullus.	
Anno ætatis 32:	Ordinatur eodem anno, quo prædecessor Gyserus vita excessit, sed tamen ante illius obitum 30. die.	Ordinatur.	1123
1133	Moritur.	Moritur.	1145
	IIII Magnus.	III Biorno.	
1134	Ordinatur.	Ordinatus venit. in Islandiam.	1147
1148	Postridiè festi omnium Sanctorum in villa sacerdotali Hiitardal convivans, cænaculo fulmine percusso, cum viris 70. flammis absumptus est.	Moritur.	1163
	V Klaingus.	IIII Brandus.	
1151	Eligitur.	Ordinatur.	1163
1152	Cathedram adit.	Cathedram adit.	1165
1176	Moritur.	Moritur.	1201
		V Gudmundus, cognomento Bonus.	
		Eligitur & ordinatur.	1203
		Moritur.	1237

THE TRUE STATE OF ICELAND

A.D.
1592.

no isti.	Episcopi Schalholtenses.	Episcopi Holtenses.	Anno Christi.
	VI Thorlacus. Eligitur biennio ante obit. prædecessoris	VI Botolphus. Redit ordinatus.	1239
78	Ordinatur.	Moritur.	1246
93	Moritur.	VII Henricus.	
	VII Paulus	Cathedram adit.	1247
95	Ordinatur.	Moritur.	1260
111	Moritur.	VIII Brandus.	
	VIII Magnus.	Abbas peregrè abit.	1262
116	Ordinatur.	Cathedram adit.	1263
	IX Siguardus.	Moritur.	1264
139	Cathedram adit.	IX Jorundus.	
168	Moritur.	Cathedram adit.	1267
	X Arnerus.	Moritur.	1313
169	Cathedram adit.	X Audunnus.	
198	Moritur.	Cathedram adit.	1314
	XI Arnerus Helgonis F.	Moritur.	1322
304	Ordinatur.	XI Laurentius.	
305	Cathedram adit.	Eligitur & ordinatur.	1324
309	In Noruagiam abit ligna à rege Noruagiæ peti- turus, quibus templum Schalholtense reædifi- cetur, quod eodem anno fulmine tactum conflagrarat.	Moritur Idib. April.	1331
	Redit ex itinere.	XII Egillus.	
110	Moritur.	Cathedram adit.	1332
120		Moritur.	1341
	XII Jonas Haldorus.	XIII Ormus.	
21	Eligitur.	Cathedram adit.	1343
22	Ordinatur Kal. Augusti.	Moritur in festo omnium Sanctorum.	1355
23	Cathedram adit.		
138	Moritur. [XIII]		[XIII]

A.D.
1592.

THE ENGLISH VOYAGES

Anno Christi.	Episcopi Schalholtenses.	Episcopi Holenses.	Anno Christi.
	XIII	XIII	
1339	Jonas Indridi F. Noruagus.	Jonas Erici F. cognomento	
1341	Cathedram adit.	Skalle.	
	Moritur.	Cathedram Holensem	13
	XIII	aditurus venit in Island-	Gn
	Jonas Siguardi F.	iam. Hic Jonas, olim	lan
1343	Cathedram adit	in Episcopum Gron-	Epi
1348	Moritur pridie Divi Magni.	landiæ ordinatus, à	pu
	XV	Pontifice Romano im-	
	Gyrthus.	petravit, ut liceret sibi	13
1349	Ordinatus Asloizæ Norua-	Episcopatum Holen-	
	gorum, ab Episcopo	sem adire, qui tunc	
	Asloensi Salomone.	temporis vacabat.	
1356	Abiens peregrè fluctibus	Unde cum confirma-	
	vitam finit.	tionem hujus dignitatis	
	XVI	ac muneris, à Pontifice	
	Thorarinnus	acceptam, veniens non	
1362	Cathedram adit.	proferret, apud Presby-	
1364	Moritur.	teros diœcesis Holensis,	
	XVII	suspectæ fidei esse	
	Oddgeirus.	cœpit. Quare ab iisdem	
1366	Cathedram adit.	in Noruagiam relegatus	
1381	Moritur in Assumpt. beatæ	est, ut ea res arbitrio	
	virginis, in portu Nor-	Regis componeretur.	
	uagiæ Bergensi, è mer-	Rege igitur ipsius parti-	
	cium acervo in imum	bus favente Cathedram	
	navis delapsus. Sepul-	Holensem obtinuit.	
	tus Bergis in æde Sal-	Moritur.	13
	vatoris.	XV	
	XVIII	Petrus.	
	Michaël Danus.	Ordinatur, quo anno præ-	
1385	Cathedram adit.	decessor rebus mortal-	
1388	Resignat profectus in	ium exemptus est.	
	Daniam.	Cathedram adit Holen-	13
	XIX.	sem.	
	Wilhelmus Danus.	Moritur.	
1394	Cathedram adit.	XVI	
	Moritur.	Jonas Wilhelmus, Anglus,	
		sive genere, sive cogno-	
		mine, præfuit Ecclesiæ	
		Holensi.	14

THE TRUE STATE OF ICELAND

A.D.
1592.

Anno hristi.	Episcopi Schalholtenses.	Episcopi Holenses.	Anno Christi.
	<p>XX Arnerus. Hic cognomento fuit Milldur. i. liberalis. Gessit una præfecturam Islandiæ totius: Episco- patum Schalholtens. & vice Episcopatum Hol- ensem.</p>	<p>XVII Godschalcus. Moritur.</p>	1457
		<p>XVIII Olaus Rogwaldi F. præ- dicti Godschalchi ex sorore nepos, uterque, Noruagus, eligitur.</p>	1458
1420	Obiit.	Moritur.	1497
	<p>XXI Jonas Gerickson. Suecus sive cognomento sive natione præest Ec- clesiæ Schalholtensi: ac postea ob quædam nimis audacter tentata, à quodam Thorvaldo de Modruvillum (ut fama est) captus, & alli- gato ad collum saxo in anne Schalholtensi, qui à ponte nomen habet, vividus submersus & stran- gulatus est.</p>	<p>XIX Godschalcus. Demortui Olai nepos ex fratre, & ille Noruagus, eligitur eodem anno quo patruus decessit. Cathedram adit, ac per totos 20. annos multos ex subditis duriter exer- cuisse fertur.</p>	1500
1445	<p>XXII Gosuinus. Præest Ecclesiæ Schalhol- tensi.</p>	<p>Anno 1520. cum inter pocula & voluptates convivales versaretur audirétque obiisse Jonam Sigismundum, quem cum uxore & liberis multos annos crudelissimè vexaverat, in subitum morbum repentè incidit, & sic paulò post, eam, qua in tota vita in miseros subditos usus est, vim cum miserabili morte commutavit.</p>	
1472	<p>XXIII Sueno. Dictus sapiens præest.</p>		
1489	<p>XXIII Magnus Eiolphi F. Præest.</p>		
	[XXV]	[XX]	

[I. 538.]

A.D.
1592.

THE ENGLISH VOYAGES

ANNO Christi.	Episcopi Schalholtenses.	Episcopi Holenses.	ANN Chris
	XXV Stephanus.	XX Jonas Aræsonius.	
1494	Cathedram adit. Deinde Godtschalco epis- copo Holensi, qui crudelis nomen meritis esse videtur, Synchronos similem cum illo cle- mentiz & justicie lau- dem reportavit.	Cathedram adit: etiam hic Papisticarum super- stitionum ultimus & acerrimus assertor. Qui, cum Gyssero & Martino episcopis Scal- holtiz acriter resisteret, à pietiss. Rege Christiano tertio jube- tur sub pœna exilii protinus in Daniam adventare. Sed hoc	1521
1519	Moritur: aut circiter.	neglecto, captum Mar- tinum Schalholtiz Episcopum custodie mandavit. Tandem & ipse à viro quodam magni nominis, quem prius ut fertur, lacessi- verat, captus, ac Schal- holtiam adductus, ibidem cum filiis duo- bus, autoritate regii præfecti, capitis sup- plicio affectus est. In	1548 1550
	XXVI Augmundus.	cujus ultionem, non multò post præfectus ille regius, cum sociis aliquot, à quibusdam sicariis, decollatorum olim famulis, nefarie occisus est.	1551
1522	Eligitur anno obitus Ste- phani. Cathedram adit. Hoc episcopo, præfectus regius cum comitibus aliquot Scalhotiam in- vitatus, in ipso convivio à conjuratis quibusdam interfectus est, eò quòd impiè passim in incolas & bona ipsorum grass- atus esset. Augmundus verò tanquam istius cædis author, quanquam se juramento purgaret, in Daniam transvectus, Obiit.		
	XXVII Gysserus.		
1540	Eligitur vivente Augmun- do.		
1541	Cathedram adit, Papisti- carum traditionum ab- rogator circa conjugium sacerdotum: Ejus nup- tiz Schalholtiz cele- bratz.		
1544			

THE TRUE STATE OF ICELAND

A.D.
1592.

NO isti.	Episcopi Schalholtenses.	Episcopi Holenses.	Anno Christi.
47	<p>XXVIII Martinus. Præst, & sequentibus.</p> <p>XXIX Gislaus Jonas. Hic statim, Augmundo episcopo, cœpit juvenis veræ pietatis & purioris doctrinæ Evangelicæ studio, & amore flagrare, eandemque pastor ecclesiæ Selardalensis diligenter propagare, qua ratione Pontificiorum odium adeò in se derivavit, ut illorum insidiis ac rabiei cedere coactus, Hamburgum se contulerit, unde Haff- niam Danorum profec- tus, in cœpto veræ Theologiæ studio strenuè pergens, in multorum, præcipuè verò in summa D. D, Petri Palladii tum tem- poris Episcopi, familiar- itate & gratia vivebat. Postea, inde in patriam reverso, Martinussponte cessit. Moritur & hic 31. annos plus minus Evangelium Jesu Christi professus : nec tantum viva voce, sed & quo- cunque demum potuit modo, docendo, dicendo, scribendo, re & consilio Ecclesiam Dei juvat & promovit.</p>	<p>XXI Olaus Hialterus. Abit patria. Cathedram adit. Hic primus sincerioris doctrinæ apud Holen- ses amorem in multo- rum animis, etiam adhuc prædecessoris sui collega, accendit : De- inde eandem doctrinam Episcopus apertiùs docuit & propugnavit. Moritur.</p> <p>XXII Gudbrandus Thorlacius. Ille non modò suæ ætatis, sed & posteritatis orna- mentum. Qui præter- quam quod inchoatum opus à prædecessore Olao sibi relictum ducente S. S. optimè ad eam, quam dedit Deus perfectionem, deduxit: (Dico labores & diligentiam in asser- enda veritate Evan- gelica, & papisticis superstitionibus abro- gandis) etiam in hac patria sua officinam Typographicam primus Islandorum aperuit. Cui idcirco patria inter libros complures in linguam vernaculam translatos, etiam sacro- sancta Biblia, elegantis- simis typis Islandica [lingua</p>	<p>1552 1553</p> <p>1568</p>
556 587	[XXX		

A.D.
1592.

THE ENGLISH VOYAGES

Anno Christi.	Episcopi Schalholtenses.	Episcopi Holenses.	Anno Christi.
1588 1589	<p>XXX Otto Enerus, vir gravis, pius & eruditus. Electus abt patria. Ordinatur: Redit & cathedram adit, susceptique muneris labores aggreditur.</p>	<p>lingua in officina ipsius excusa, in æternum debebit. Hic inquam Episcopus præsens, officium sus- cepturus. Abiit: Redit & Cathedram Hol- ensem ingreditur.</p>	1570 1571

[L. 539.]

Circa hæc igitur tempora mentibus nostris è celo reddita lux est, & regni cœlestis janua per sincerio- rem doctrinæ Christianæ expositionem reserata. Nam & Schola trivialis in utraque sede Episcopali, laudatissimi Regis Daniæ Christiani tertii munificentia & pietate, circa annum 1553. fundata est: ac subinde patris Christian- issimi eximiam pietatem imitante filio, Divo Friderico secundo rege nostro sanctissimo, Anno 1588. ad cœlestem patriam evocato, aucta & promota: quæ etiam hodiè, clementissimi regis & principis nostri, Christiani 4. favore & nutu viget florètque: in qua juvenus nostræ Insulæ, artium dicendi & sacræ Theologiæ rudimentis imbuta, ad scientiam & veram pietatem formatur, ut hinc ministri Ecclesiarum petantur.

Pervenimus tandem ad hodiernum usque diem in Episcoporum Islandiæ catalogo: quo prædicti viri clar- issimi Dom. Gudbrandus Thorlacius, & Dom. Otto Enerus ille Holis, hic Schalholtiæ Ecclesiarum sunt antistites: quorum utrumque, ut Deus opt. max. Ecclesiæ suæ salvum & superstitem, propter gloriam nominis sui sanctissimi, diu conservare velit, omnes seriò & ardentibus votis flagitamus.

SECTIO SECUNDA.

Specus habitant plerúmque, aut ad montium latera in excavatis mansiunculis. Et mox: Templá habent multa & domos ex ossibus piscium & balenarum constructas. Item: Multi etiam ad pellendam frigoris asperitatem in cavernis latitant, quemadmodum Africani ad solis æstum vitandum. Item Munsterus. Multi in Islandia hodie costis & ossibus balenarum, domos suas construunt, &c.

*Munst.
Krantz.
Frisius.*

Hic membrum secundum initium sumit, de incolarum vivendi ratione & moribus. Et primùm, quibus utantur edificiis seu domibus: nempe secundum Munsterum, Krantzium, Frisium, &c. Specubus & montium cavernis. Quamvis autem in splendidis ædificiis, allisque id genus mundani ornatus pretiosis rebus parum inest, quod ad verè beatam vitam conferre queat, tamen nec híc veritatem tacere possumus: dicimúsque omnino Cosmographos & Historicos in errore etiam híc versari. Etenim, cujusmodi gentis publica domicilia esse scribunt, ea sunt tantùm in paucis locis, tum magalia, ut opilionum, tum piscatorum casæ & receptacula, eo tantum anni tempore quo piscaturæ operam dare, aut propter gregem excubare opus habent. At ipsas domus, seu ipsa hominum domicilia, antiquitùs quidem satis magnificè & sumptuosè, quoad hujus terræ fert conditio, ligno, cespite & saxis habuerunt Islandi constructa, usque ad illud tempus, quo illis cum Noruagis, qui ligna sufficiebant, negotiatio, & mercium commutatio esse desiit, quæ inde paulatim collabi incipiunt: Cùm nec sylvas ædificiis aptas habeamus, nec fluctuum maris beneficio jam ut olim ad littora, quod minima ex parte sufficiat, adferatur: Nec mercatores extranei inopiæ nostræ succurrant. Unde plurima rura ignobiliora ab antiqua illa integritate multum declinarunt, & jam quædam collapsa sunt, quædam ruinam minantur. Nihilominus multa sunt prædia, multæ villæ, quas haud facilè recensuero, quarum ædificia veterem illam excellentiam imitantur, & quarum domus sunt maximæ, &

*Negotiatio cum
Noruagia
desiit.
Sylvæ flucti-
bus maris
delatæ.*

A.D.
1592.

THE ENGLISH VOYAGES

latæ & longæ, tum plærúmque benè altæ. Ut exempli gratia. Prædia seu villæ, quæ cubilia habent plusquam 50. cubitos longa, 10. lata, alta 20. Tum reliquas domus, ut cœnaculum, hypocaustum, penuarium &c. huic sua proportionē respondentēs. Possum multa nostratium ædificia ampla & vasta, nec in speciem deformia, nec ob artis structuram & sumptuosam firmitudinem, seu robur, contemnenda cum aliquot delubris, sive sacris ædibus, solis lignis, antiqua & operosa gravitate & pulchritudine exstructis commemorare: Cujusmodi est templum Cathedrale Holense atrium habens, cujus columnæ utrinque quinque, ulnas 14. altæ, 5. circiter crassæ: tum trabes ac tigna, & reliquum culmen, huic substructioni proportionaliter respondens. Ligna ad hoc ipsum atrium Anno 1584. horrenda tempestate collapsum, clementissimus Rex noster D. Fridericus, cujus nobis sacratissima est memoria, Anno 1588. benignissimè largitus est. Ipsum verò templum atrium suum omni quantitate manifestè excedit: tum templi intima pars quæ chorus appellari solet, & templi meditullio, & atrio magnitudine nonnihil cedit. Erat autem hoc longè majus olim, ut accepi Schalholtense, quod jam bis concrematum, ad inferiorem magnitudinem redactum est. Prætereà aliquot alia templa nostræ Insulæ, horum antiquam magnificentiam imitantia licet non æquantia. Sed hîc nequaquam res exigere videtur, ut in prolixiorē ejus rei descriptionem evager. Ut enim Domus & ædificia nostra nihil deprædicamus: ita eorundem nos nihil pudet, quòd contenti paupertate nostra Christo gratias immortales agamus, qui à nobis vili tecto non dedignatur recipi, quòdque templa & domus nostras, quas Munsterus, Krantzius, & Frisius piscium & balenarum ossibus non verè dicunt exstructas, non aspernetur magis, quàm illa extraneorum culmina marmorea, parietes vermiculatos, pavimenta tesselata reliquúmque id genus ornamentis.

THE TRUE STATE OF ICELAND

A.D.
1592.

SECTIO TERTIA.

[I. 540.]

Communi tecto, victu, statu, (hîc Krantzius habet, strato) *Munsterus.*
gaudent cum jumentis. Item : Solo pastu peccorum *Krantzius.*
& nunc captura piscium victitant.

HAec sunt & sequentia, quæ Krantzius suo Munstero præmansa, in os ingessit, adeò ut Munstero non opus fuerit ea vel semel masticare, quod ex collatione utriusque patet. Munsterus enim hæc opprobria, ut ex Krantzii in suam Noruegiam præfatione hausta deglutierat, ita eadem cruda lib. 4. Cosmographiæ capit 8. in gentem nostram evomit. Quæ hactenus fuerunt, etsi satis gravia sunt, tolerabiliora tamen erant. Hoc verò commentum malignissimum, & quæ sequuntur, non facilè est sine stomacho præterire. Nostrum igitur est, etiam hîc veritatem asserere, & mendacium in Authoris caput retorquere.

Tecto : Primùm igitur quod de communi tecto, (uti etiam de victu & statu) cum jumentis dicunt, falsum & erroneum clamamus, teste non modò re ipsa, si quis id hodiè perquirere volet : Sed etiam multorum extraneorum, qui aliquot apud nos annos egerant, & veritati plus quam gentem nostram calumniandi affectui tribuunt, experientia ; qui ipsi domos & habitationes nostras vident, & norunt in singulis prædiis seu villis, multas esse distinctas domus : nempe in abjectissimis & vilissimis 7. vel 8. in majoribus, nunc decem, nunc 20. In maximis, nunc 40, nunc 50 ; quæ ut plurimùm, & tecto & parietibus distinctæ, uni possessori vel domino, rarò duobus aut tribus, rarissimè pluribus inserviunt, ac usibus quotidianis & domesticis sufficiunt. Unde facilè intelligis, Lector, quàm verè eodem tecto cum jumentis utantur Islandi, cum singuli rustici in hac domuum varietate, peculiaria bovia, ovilia, equilia, agnilia, debitis intervallis dissita habeant, quæ servi, quoties opus est, petunt, unde rursus habitationem subinde repetunt.

Quòd autem quidam in mappa Islandiæ de provincia Skagefiord annotavit, sub eodem tecto homines, canes,

A.D.
1592.

THE ENGLISH VOYAGES

sues & oves, vivere, partim falsum, partim minimè mirandum est. De ovibus quidem, ut jam dictum est, & præcipuè suibus (cum illa provincia sues non habeat) falsum : De canibus haud mirum, cum illis nec regum aulæ carverint nec hodiè careant, ut nimis omnibus est notum. Sed de canibus paulò post. Sect. 7. hujus.

Victu. An jumentorum pabula possint commodè victus appellatione contineri, meritò dubitaverim : Cùm Doletus, Ciceronis interpretem agens, dicat : Victum, inquit, cum jureconsultis, ita exponemus, ut victus verbo contineantur, quæ esui, potui, cultusque corporis, quæque ad vivendum homini sunt necessaria. Et Ulpianus, de verborum significat. Iisdem verbis victum definit. Hoc loco verò Authores illi, etiam jumentorum pabula, victum appellant.

Cæterum videamus quomodo hîc eluceat veritatis & candoris præstantia. Jumenta non habemus præterquam equos & boves : His gramina & fœnum (nisi ubi fœni inopia obrepit) pabulum, aqua potum præbet. At hi ipsi scriptores fatentur, Islandos piscibus, butyro, carnibus, tum bubulis, tum ovillis, etiam frumento, licet paucò & adventitio, vivere. Non igitur cibum habent cum brutis communem, quod tamen iidem his verbis asserunt : Communi victu gaudent cum jumentis : Quod quid sit Munsterò, ipse paulò superius haud obscure docuit. Islandia, inquit, populos multos continet, solo pecorum pastu, & nunc captura piscium victitantes. Quid autem est pecorum pastus, aliud, quàm pecorum cibus ? ait Doletus : nisi Munsterus fortè pecorum pastum, ipsa pecora ad pastum hominum mactata appellet : cui, ut existimo, usus Romanorum refragatur, qui, ut homines vesci, ita pecora pasci docuit : hominùmque victum, pecorum autem, pastum & pabulum vocari jussit. An verò existimem tam dementes fuisse Munsterum & Krantzium, ut senserint Islandos graminibus & fœno vivere ? Quo miseriæ Nabuchodonozor, divinæ ultionis jugum subiens, redactus est, Dani. 4. 30. Facile dabimus multa, quibus homines, non modò nostrates, sed vestrates quoque vescuntur, jumenta & pecora fortè non rejicere,

si familiari pabulo destituantur. Ut equi frumento & panibus hordeaceis pascuntur : iidem lac (quemadmodum etiam vituli & agni) & cerevisiam, si offeratur, bibunt, & quidem avidè. Sed & canes quævis fercula & cibaria devorant. An idcirco quisquam dicet, homines communi victu cum canibus & jumentis gaudere?

Jam quæcunque famis grassantis tempore contigere, pro universali gentis alicujus consuetudine in historiam referri non debent. Ut non licet nobis de extraneis scribere, hujus aut illius terræ populos canum, murium aut felium usu victitare solitos, etsi fortè fame, sive obsidione, sive alioqui annonæ charitate invalescente immissa, id factitarint.

Potum autem interdum esse multis cum jumentis communem non magnoperè contraibimus : nempè aquam limpidissimam, naturalem illum potum, omnibus animalibus à Deo creatum : quem etiam ex parte, medicinæ consulti comendant, imò nec patres Hebræi, nec ipse Servator noster fastidiebat.

Ad amictum verò quod attinet, (Nam & amictum victus vocabulo comprehendimus) nequaquam hic cum [I. 541.] jumentis communis est. Illa enim pilis & villis natura (quod Munsterum & Krantzium novisse jurarim) vestivit : homines, alioqui nudi, pannis corpus induere necesse habent. Hæc indumenta, quæ quidem Islandia suppeditat, ex lanis ovium conficiuntur. Sed non cogitaram ideò rectè dici, amictum esse nobis cum ovibus communem, sive eundem. Utuntur etiam extranei pannis ex ovilla lana confectis, licet artificio subtiliore. Sed de indumentis nihil : Stultum enim est, ex eo laudem vel superbam æstimationem quærere, quod naturæ nostræ infirmitatem arguit.

Statu. Restat ille status, quem cum brutis habere communem dicimur. Qui qualis aut cujusmodi sit, aut eum esse velint nostri scriptores, certè non facilè assequor. Status, inquit Doletus, est vel corporis, vel causarum, vel ordinis & conditionis. Certè alium esse statum nostri corporis, quàm jumentorum (nam præter duos pedes

A.D.
1592.

THE ENGLISH VOYAGES

etiam manus habemus, & corpore ac vultu sursum erecto incedimus) alium item ordinem & conditionem nostram ducimus. Illi boni viri, si id de se aut aliis cognitum habent, fateantur. Nos hæc tam vana & in Deum creatorem nostrum tam contemptibilia irridemus, nec prolixiore tractatu dignamur.

*Occasio harum
tabularum.* Cæterum quia nostrum est, nec amor patriæ, nec ulli rei tantum tribuere, quin plus semper & ubique veritati largiamur: Dicam quid sit, quod huic infami scriptorum convicio occasionem fortè dederit.

Sunt in vicinia Schalholtæ, ad littus Islandiæ australe, parœchiolæ tres, inter duos rapidissimos amnes Thiorsaa & Olffwis Aa interceptæ; quæ & sylvis & cespitibus, consueto gentis ad focos alendos fomite, ferè destituuntur. In istis parœchiis habitantes, & si qui sint vicini, quamvis plures eorum, ut de omnibus rebus, ad rem familiarem pertinentibus, ita etiam de his, quæ ad focos & balnea opus habent, sibi opportunè prospiciunt: Tamen sunt inter eos quidam, sed infimæ tantum sortis coloni, qui quoniam istis rebus domi destituuntur, nec aliunde petere eas valeant, in culinis fœno ad coquendos cibos utuntur: Ast ubi hyemis nivossæ sævitia horrida ingruit, coloni isti miseri ad suum bovine refugiunt, illic scilicet exstructis tabulatis interdiù operas domesticas exercentes, à bobus, cum focos habere nequeant, calorem mutuuntur, quemadmodum mihi ab aliis narratum est. Sicque illi tantum, qui sanè paucissimi sunt, communi cum bobus tecto, in bruma, uti quidem non gaudent, sed coguntur. Verùm victum & statum longè alium habent, de qua re hactenus. Hæc est in istis Parœchiolis quorundam sors & inopia, quorum conditio idcirco etiam apud nos fabula vulgi effecta est, quamvis non satis justè. Ubi, quo jure toti genti tribuatur, quod vix ac ne vix quidem de istis paucis colonis verum est, libenter quæsierim? Tædet de his pluribus agere: Tantum quia mihi cum Theologia res est, illud Salomonis iis reponam. Qui calumniatur egenum, deridet factorem ejus.

Equidem quia gens hæc nostra pauper & egena est

THE TRUE STATE OF ICELAND

A.D.
1592.

et fuit, ac veluti quidam mendicus inter divites, tot
straneorum probra & scommata tulit. Sed videant cui
reprobrent. Certè, si aliud nihil nobis cum illis com-
mune est, tamen omnes ex iisdem constamus elementis,
et unus & idem omnium Pater, Deus.

SECTIO QUARTA.

In simplicitate sancta vitam agunt, cum nihil amplius
quærant, quàm natura concedit. Beata gens, cujus
paupertati nullus invidet. Sed mercatores Anglici &
Dani quiescere gentem non sinunt, qui ob piscatu-
ram evehendam terram illam frequentantes cum mer-
cibus omnigenis vitia quoque nostra invexerunt.
Nam & fruges aquæ miscere in potum didicerunt,
& simplicis aquæ haustus oderunt. Nunc aurum &
argentum cum nostris admirantur.

*Krantzius.
Munster.*

Simplicitate. Equidem sanctæ simplicitatis laudem
nobis attribui, meritò gaudemus: Sed id dolemus,
quòd reperiatur etiam apud nos justitiæ ac legum ingens
lepratio, ac magna anarchia, quam multorum scelerum
myriades consequuntur; quod pii & boni omnes quoti-
diè deplorant. Id mali autem nequaquam supremi
Magistratus, hoc est, Regis nostri clementissimi, sed
etiam nostræ culpa accidit: qui hæc quæ clàm ipso
reposterè geruntur & quæ in inferiore magistratu desi-
erantur, ad majestatem ipsius non deferimus.

Mercatores. Mercatores porrò, non solùm Angli &
Dani, sed maximè Germani, ut nunc, ita olim terram
nostram, non ob piscaturam sed pisces avehendos fre-
quentantes, nequaquam artem illam, miscendarum frugum
quæ, Islandos docuerunt. Quippe ipsi Noruagi primi,
quòd nobis constet, terræ nostræ incolæ, à quibus
oriundi sunt Islandi, artem illam, sicut etiam aureos
argenteosque nummos, secum ex Noruegia attulerunt;
ut initio non fuerit minor argenti & auri usus apud
nos, quàm est hodiè.

Et quidem ante Danorum, Germanorum, Anglorumvè
requentes ad nos navigationes, terra nostra multò, quàm

A.D.
1592.

THE ENGLISH VOYAGES

[L. 542.]

nunc, senescentis mundi incommoda, cœlo solóque p
sentiens, fertilior, in delectissimis quibúsque locis, Cer
munera produxit.

SECTIO QUINTA.

Munsterus.
Krantzius.

Rex Daniæ qui & Noruagiæ quotannis præfectum
mittit genti.

858.

ANno Domini 846. natus est Haraldus Harfa
(quod auricomum vel pulchricomum dixeris) &
deinde Anno 858. Rex Noruagiæ designatus, ubi a
virésque justum incrementum acceperunt, formam
perii Noruagici mutavit. Nam antea in minutas p
vincias divisum (quas Fylki vocabant, & qui his præer
regulos, Fylkis Konga) ad Monarchiam armis potenti
redegit. Id cum & genere & potentia valentes aliq
regni incolæ ægrè ferrent, patria exulare, quàm ips
Tyrannidis jugum non detrectare maluerunt. Unde
in Islandiam, antea quidem à quibusdam visam &
ventam, at desertam tamen, colonias, dicto super
Anno 874. transtulerunt: Atque sic genti nos
originem præbentes, se Islandos nuncuparunt, qu
nomen hodiè posteri retinent. Vixerunt itaque Isla
diu, nullius imperium agnoscentes, annis scilicet 386. p
minus. Et quamvis Rex Noruagiæ Haquinus ille co
tus, qui omnium regum Noruagiæ diutissimè, nen
plusquam 66. annos imperium gerebat, sæpè per lega
tentarat tributarios sibi facere Islandos, constanter tan
semper restiterunt, donec tandem circa annum Dom
1260. homagium ipsi præstarent. Atque postea sem
in data fide persistentes, & regibus Noruagiæ paren
translato per Margaretam, Daniæ, Sueciæ, & Nor
giæ reginam, Noruagorum imperio, ad Danos, unà c
reliquis imperii Noruagici Insulis, Serenissimum Da
regem; Dominum & Regem suum hodiè salutant.

1260.

Margareta.

THE TRUE STATE OF ICELAND

A.D.
1592.

SECTIO SEXTA.

Omnia inter eos communia sunt, præter uxores.

Krantzius.
Munsterus.

HOc loco præmittit Krantzius talem Ironiam.

Multa insignia in moribus illorum, &c. Porro iam hæc fidem vestram elevat ingenium, ad asserendum : incompertas nimis proclive, cupidinem novitatis, & ominis ac famæ, imò veritatis curam præposteram arguit, mnium & rerum personarumque, & temporum experientia : O scriptores suspiciendi.

Testes sunt leges politicæ, quibus inde ab initio cum Ioruaigis usi sunt eisdem Islandi : De Rege & subditis : De foro, & his quæ in forensem disceptationem cadere possunt : De hæreditatibus : adoptionibus, nuptiis, furto, rapinis, mutuo, contractibus & cæteris : Quæ omnia, quorsum illis, quibus res omnes sunt communes ? Testes sunt, tot de bonis mobilibus & immobilibus contentiones, turbæ & certamina, in foris ac judiciis scandorum : Testes sunt Reges nunc Daniæ & olim Noruagiæ, qui tot libellis supplicibus Islandorum, ad componendas istas de possessionibus controversias, olim & nunc interpellati sæpè fuerant. Testis contra seipsum Krantzius, cujus verba distinction. i. hujus, hæc fuerunt. Ante susceptam Christi fidem (Islandi) lege naturali viventes parum à lege nostra discrepabant, &c. ii lege naturæ, certè lege illa justitiæ, quæ tribuit uniuique suum : Si lege justitiæ, certè proprietatum & hominiorum distinctiones in nostra gente locum habuisse oportet : Quanquam autem in hanc ipsam legem etiam Ecclesia, & quidem satis atrociter, sæpè delinquitur : amen & Ecclesia & Ethnici justissimam & optimam esse semper fassi sunt.

[Sectio

SECTIO SEPTIMA.

Catulos suos & pueros æquo habent in precio : Nisi quòd à pauperioribus facilius impetrabis filium quàm catulum, &c.

Quamvis principio hujus commentarioli censuerim Munsterum & alios magni nominis viros, in iis quæ de Islandia scripta reliquerunt, esse à calumnia nota liberandos : num tamen id hîc, etiam à candidissimo & maximè sincero quocunque fieri possit, non satis video. Quid enim movit tantos viros, ut Nautarum malevolas nugas & mendacia secuti, tam atroci & contumelioso opprobrio gentem nostram diffamarent, commacularéntque ? Nihil profectò, nisi segura ridendi & contemnendi gentem pauperem & ignotam, licentia, & si quæ sunt huic vicia confinia.

Cæterum nôrint omnes non tam Islandis, quàm ipsis Authoribus, incommodare hoc mendacium. Cum enim illud, & plurima etiam alia in historiam suam accumulant, efficiunt unà, ut alibi quoque suspectæ fidei habeantur. Illudque quod ait Aristoteles, lucrantur, ut cum vera dixerint, illis sine suspitione non credatur.

[I. 543.] Sed age Lector, subsiste paulisper, mecùmque gravitatem & sapientiam tantorum virorum expende : Ne tantum Islandiæ Elogium intactum prætereamus. Docuerunt hactenus Krantzius & Munsterus : Islandos esse Christianos. Item : Islandos ante susceptam Christi fidem lege naturali vixisse. Item : Islandos vixisse lege quadam non multum à lege Germanorum discrepante. Item : Vixisse eos in sancta simplicate. Adesdum igitur Lector, & quas Christianismi, Legis naturalis, legis Germanorum sanctæ simplicitatis notas Authores illi requirant, & in Islandis monstrent ac depingant :
1 perpende. Una fuit supra, quòd infernum sive carcerem damnatorum montis Heclæ voragine & radicibus circumscribant Islandi ; de quo vide Sect. I. hujus : &
2 sect. 7. prior. part. Altera nota, quòd, cum Anabaptistis, proprietatum & dominiorum distinctiones tollant :

THE TRUE STATE OF ICELAND

A.D.
1592.

de quo Sect. præced. Tertia eaque longè excellentissima 3
hæc est : illi præclari affectus naturales, amor, cura, &
animus tam pius & paternus Islandorum in liberos, quòd
videlicet ejusdem precii sint apud illos canes & filii, aut
hi etiam vilioris. Siccine nobis Munstere & Krantzi
Legem Christi, naturæ, Germanorum, & sanctam sim-
plicitatem depingitis? O picturam præclaram & excel-
lentem, quamvis non prorsus Apellæam : O Inventum
acutum & admirandum, si benè authenticum : O scien-
tiam plusquàm humanam, etsi non prorsus divinam.

Nos verò Islandi, quamvis ultimi & gelidam conclusi
ad Arcton, longè alias Christianismi notas requirimus.
Nam & præceptum Dei habemus, ut quilibet proximum
diligat velut seipsum. Jam nemo est, puto, qui seip-
sum non plus diligat, aut pluris faciat, quàm canem.
Quod si tantus esse debet proximi cujuslibet favor, tanta
æstimatio, tantus amor, quantus quæso erit in liberos?
Quorum arctissimum amorem, præterquam quod ipsa
parens natura nobis firmissimè conciliavit, etiam Lex
divina curam summam in enutriendo habere jussit. (Exo.
12. 24. Ephe. 6. 4.) ut scilicet sint in sancto conjugio,
Ecclesiæ quædam seminaria, omnis pietatis & honestatis
exercitia : Prout vates ille pulcherrimè cecinit.

Vult Ecclesiolam quamlibet esse domum.

Item :

Conjugium humanæ quædam est Academia vitæ.

Ut jam satis constet, apud Christianos longè pluris
faciendos & curandos filios, quàm canes : Et, si qui non
aliter curent, Christianos non esse.

Sed & hic in prolem dulcissimam affectus naturalis in
Ethnicis etiam satis apertè conspicitur : ut si quos hoc
penitus exueris, eosdem etiam homines esse negaveris.
Monstrant id matres Carthaginenses, cum tertio bello
Punico adolescentes quique lectissimi obsides in Siciliam
mitterentur, quos illæ fletu & lamentatione miserabili ad
naves comitatæ, & ex his quædam à filiorum complexi-
bus ægrè divulsæ, cum ventis pandi vela cernerent,
navesque è portu egredi, dolore stimulante, in subjectos

fluctus dissiluire; Sabellico authore. Monstrat Ægeus, qui navem filii Thesei, cum velis atri coloris, ex Creta redeuntem cerneret, periisse filium ratus, vitam in proximis undis finivit. Sabellic. lib. 3. cap. 4. Monstrat Gordianus senior, Africæ proconsul, qui similiter, ob rumores de morte filii, vitam suspendio clausit. Campo-fulgos lib. 5. cap. 7. Monstrant idem Jocasta Creontis filia, Auctolia Sinonis F. Anius Tuscorum Rex, Orodes Rex Parthorum, & alii numero innumero: De quibus vide stat. lib. 2. Plutarchum, & alios, &c. Huc illud. Amor descendit, &c. Adeò, ut videas non minus esse homini proprium, sobolem intimè diligere, & summo amore prosequi, quàm avi volare; ut si jam aliquando homines esse Islandos, nedum Christianos scriptores nostri fassi sint, hunc amorem & affectum in filios iisdem, quantumvis inviti & repugnantes, adscribant: sin minus, non modò hominis titulum & dignitatem illis detrahant, sed etiam infrà bruta & quasvis bestias, quæ ipsæ, stimulante natura, maximo prolis suæ & arcissimo amore tenentur, deprimant.

Non addam contra hoc impudens mendacium exempla etiam nostratium satis illustria: Tacebo leges nostras plagiaras ipsis Islandis antiquiores, quippe à Noruagis acceptas, quæ exstant in codice legum nostrarum, titulo Mannhelge: cap. 5. Si quis hominem liberum (quemvis, nedum filium) extraneis vendat, &c.

Jam verò si quis eò fortunæ deveniat, ut proprium filium, sive incolæ, sive extranei alicujus potestati, vel fame vel extrema quacunque urgente necessitate, aut periculo, permittat, ne famelicum inedia deficientem aspicere cogatur, canem verò in proprias dapes reservet, Is minimè dicendus est filium æquo aut inferiore loco habere quàm canem, sive id faciant Islandi, sive extranei quilibet.

Offenderant fortè Germanorum vel Danorum nautæ apud nos mendicos quosdam, liberis onustos, quorum hîc maximus est numerus, qui jocando, ut sunt nugis scurrilibus addicti, dixerint: Da mihi aut vende hoc vel illud: Cùmque rogarint extranei: Quid tu mihi vicissim?

THE TRUE STATE OF ICELAND

A.D.
1592.

ponderint mendici. Habeo liberos 10. vel 14. dabo eis unum vel plures, &c. Solet enim ista mendicium colluvies istiusmodi scurriles dialogismos cum canis instituire. Quod si tum quispiam bonus vir, certus stoliditatis & inopiæ mendicorum, uno illos levaverit, eique propter Deum in aliis terris, aliquo [I. 544.] dem modo benè prospexerit, num mendicus, qui qui cum filio, fame & paupertate moriturus, filium erenti permittit & committit, filium istum suum moris facit quàm canem? Præstitum est à multis Islandis quàm extraneis hujusmodi benevolentia & miserationis opus: ex quibus fuit vir nobilissimus filius Julius à serenissimo rege Daniæ olim missus Islandos, Anno Domini 1552. Qui ut audiui, 15. ros pauperculos assumpsit & secum in Daniam avexit: & postea ipsius beneficio singulos suo vitæ generi ictos, in viros bonos & frugi evasisse, mihi narratum est.

Quid si quis in extrema constitutus angustia, filium modò vendat; sed si emptorem non habet, ipse tetet & comedat? Nota sunt hujus rei exempla: primum videlicet invitæ crudelitatis in filios, stimule non odio vel astorgia, sed inevitabili necessitate impellente. Num quis inde universale gentis alicujus vicium extruxerit? Legimus, in obsidione Samariæ res duas filios suos mactasse, & coctos comedisse: Reg. C. 6. Legimus in obsidione Jerosolymitana, cum flebilis fuerit vox miserrimæ matris, filium miselle jam mactaturæ. Infans, ait, (referam enim Eusebii verba de hac re, etsi notissima, ut miseræ matris affectus areat,) miselle & infelix, cuinam in hoc belli, famis, editionis tumultu, te commodè reservem? Si Romanum subjiciamur imperio, illic servitutis jugo pressi, cum infelicitate exigemus. Sed servitutem credo famis evertet. Accedit factiosorum prædonum turba, hisque miseriis toleratu multò asperior. Age igitur agnate, sis matri cibus, sis prædonibus furia, sis munici hominum vitæ fabula, quæ res una ad Judæ-

A.D.
1592.

THE ENGLISH VOYAGES

orum calamitates deesse videtur. Quæ cum dixisset, natum trucidat, assatúmque dimidium mox comedit, dimidium reservat &c. Eusebius libro 3. capite 6. Jam quis est, qui non credat miserrimam hanc matrem filium hunc suum, domini alicujus, si se obtulisset, apud quem credidisset servatum iri, aut emptoris possessioni fuisse permissuram? Nota est fames, Calagurium, Hispaniæ urbem, olim à Cneio Pompeio obsessam opprimens (Val. libro septimo cap. 7.) cujus civibus, uxores & liberi in usum extremæ dapis conversi sunt, quos profectò; pro cibariis & aliis dapibus haud inviti vendidissent. Nota est quoque fames, quæ Anno Domini 851. (Vincent. libro 25. cap. 36.) Germaniam attrivit, ut etiam pater filium suum devorare voluerit. Notum etiam est, post mortem Henrici septimi Imperat. fame per triennium continuata, quomodo parentes liberos, vel liberi parentes devorarint, & præcipuè quidem in Polonia & Bohemia. Et ne exempla tantùm antiqua petamus, accepimus tantam annonæ sævitiam, Anno 1586. & 1587. in Hungaria grassatam fuisse, ut quidam alimentorum inopia adacti immanissimo Christianorum hosti proprios liberos vendiderint, & in perpetuum servitutis jugum manciparint: quidam parvulos suos, quos ulterius tolerare non sustinebant, crudeli misericordia in Danubium projecisse, & suffocasse dicantur. Sed, num hæc & similia exempla quempiam eò insanix adigent, ut dicat hanc vel illam nationem, liberos in escam propriam mactare consuevisse, Turcis libenter vendere, aut aquis submergere & suffocare solitam esse? Non opinor. Sic neque quòd mendici apud Islandos, extrema urgente necessitate, cujus durissimi sunt morsus, filios suos libenter amittant, toti genti, & quidem probri loco, communiter adscribendum est à quoquam, nisi apud eundem omnis pudor, candor, humanitas, veritas exulent.

Cæterùm optarim ego, parcius Islandis canum curam exprobrare illos populos, quorum matronæ, & præcipuè nobiles, canes in maximis deliciis habent, ut eos vel in plateis, ne dicam in sacris concionibus, sinu gestent,

THE TRUE STATE OF ICELAND

A.D.
1592.

quem morem in peregrinis quibusdam, quos Romæ catulos simiarum & canum in gremio circumferre Cæsar conspexit, hac quæstione reprehendit, dum quæreret: Numquid apud ipsos mulieres liberos non parerent? Monens errare eos, qui à natura inditos sibi affectus, quibus in amorem hominum ac præcipuè sobolis incitantur, in bestias transferunt, quarum deliciarum voluptas, Islandorum gentem, nunquam cepit aut habuit. Quare jam Munstere & Krantzi, alias nobis Christianitatis, (ut sic dicam) legis naturæ, legis item Germanorum, & sanctæ simplicitatis notas quærite.

SECTIO OCTAVA.

Episcopum suum colunt pro Rege: ad cuius nutum *Krantzius.*
respicit totus populus. Quicquid ex lege, scripturis, *Munsterus.*
& ex consuetudine aliarum gentium constituit, quàm sanctè observant.

FUIT equidem initio ferè ad repurgatam Evangelii doctrinam maxima Episcopi observantia; sed nunquam tanta ut exteris legibus aut consuetudini cederent nostræ leges politicæ, ex nutu Episcopi. Nec tempore Alberti Krantzii, multò minùs Munsteri (quorum ille 1517, hic 1552. post partum salutiferum decessit) Episcopi Islandorum regiam obtinuerunt authoritatem, cùm scilicet multi ex iis, qui divitiis paulò plus valebant, adversus ipsos consurgere non dubitarint; quæ res apud nostrates liquidò constat. Interim tamen Episcopi, anathematis fulmine terribiles, alios in suam potestatem redegerunt, alios furibunda sævitia id temporis persecuti sunt.

Porro etsi tum fuit magna, imò maxima Episcopi [I. 545.] observantia, tamen nunc dispulsis tenebris Papisticis, alia ratione homines Satan aggreditur, eorùmque mentes contemptus libertate & refractaria contumacia, adversus Deum & sacrum ministerium, etiam hñc armare non negligit.

[Sectio

A.D.
1592.

THE ENGLISH VOYAGES

SECTIO NONA.

Munster. Illic victitant plerúmque piscibus, propter magnam penuriam frumenti, quod aliunde à maritimis civitatibus infertur : & qui inde cum magno lucro pisces exportant. Item Munsterus. Illic piscibus induratis utuntur loco panis qui illic non crescit.

Vide Lector, quàm Munsterum juvet, eadem oberrare chorda : ut cum de gente ignota nihil scribere possit, quod coloris aliquid habeat, vel falsa afferre, vel eadem sæpius repetere, sicque cramben eandem recoquere sustineat : Dixerat enim paulò ante, Islandos piscibus vivere. Verba ipsius superius etiam recitata, hæc sunt. Islandia populos continet multos, solo pecorum pastu & nunc captura piscium victitantes, &c. Et ut cætera transeam in quibus leve quiddam notari poterat ; Illud sanè, panem in Islandia non crescere, perquam verum est. Quod etiam illi cum Germania commune esse crediderim, quòd videlicet nec illic panis crescat, nisi fortè in Munsteri agro, ubi etiam acetum naturale optimè crescit. Sed hæc, troporum indulgentia, scilicet, salva erunt. Ad convicia autem, quæ ex victu Islandorum petunt extranei, infra paucis respondebitur, Sect. 15.

SECTIO DECIMA.

Munster. Incolæ res majorum & sui temporis celebrant cantibus
Krantzius. & insculpunt scopulis, atque promontoriis, ut nulla, nisi cum naturæ injuria, intercidant apud posteritatem.

Frisius. Cytharædi, & qui testitudine ludunt, apud eos reperiuntur quàm plurimi, qui prædulci modulamine & volucres & pisces irretiant & capiant.

*Veterum gesta
apud Islandos
conservata.*

Quin veterum gesta aliquot cantibus & poëmatibus nostratium, ut & soluta oratione, apud nos conserventur, non negamus. Quòd verò à nobis aut majoribus nostris eadem scopulis vel promontoriis insculpta sunt, eam non licet nobis, ut neque illam tantam Citharæ-

dorum, aves aut pisces demulcentium, laudem accipere. Statuimus enim animi esse generosi ac veracis, ut crimina falsa refellere, ita laudem immeritam sibi haud vindicare, nec, etsi quis tribuat, agnoscere.

SECTIO UNDECIMA.

Sed cum scriptoribus jam dictis, viris alioqui spectatæ eruditionis & preclari nominis, qui tamen hæc ita inconsideratè scriptis suis interserverunt, actionis finis esto.

Etiam magna mei pars est exhausta laboris :

Sed restat tamen fœtus ille vipereus Germanicus, quem idcirco anonymum secundo partu mater edi voluit, ut venenatis aculeis nomen Islandorum tantò liberius pungeret.

Porro licet adversus hanc bestiam in arenam descendere non dubitem, omnibus tamen constare volo, quonam hoc animo faciam, videlicet, non ut cum illius pestifera virulentia, conviciis aut maledicentia certem (Nam ut est in triviali paroemia,

Hoc scio pro certo, quod si cum stercore certo,
Vincō, seu vincor, semper ego maculor :)

Sed ut bonis & cordatis omnibus, etiam extraneis, satisfaciam, qui maledicentiam istam Germanicam lecturi vel audituri sunt, aut olim audierint, ne & hi nos meritò calumniam tantam sustinere credant : Tum etiam ut alios qui istis virulentis rhythmis Germanicis, in gentis nostræ opprobrium utuntur, & inde dicteria & contumeliosas subsannationes ad despiciendos Islandos petunt, ab illa mordendi licentia in posterum, si fieri possit, abducamus.

Ergò, ne longis ambagibus Lectori fastidium oratio nostra pariat, ad ea narranda accedam, quæ maledicus ille Germanus in suum pasquillum congegessit : Quem etiam sua de Islandis carmina Encomiastica recitantem in his pagellis introducerem, nisi præviderem fœtum illum probrosum, tot & tam variis maledictis turgidum,

A.D.
1592.

THE ENGLISH VOYAGES

omnibus bonis nauseam movere posse, ac sua spurcitie ab iis legendis absterre.

1. *Objectio
seu convicium.*

[I. 546.]

Referam igitur præcipua, (iis scilicet omissis quæ cum aliis communia habet, atque hactenus ventilata sunt) sed, quàm ille, longè mitius; ne, ut dixi, linguæ ipsius obscæna petulantia, aures bonæ & eruditæ offendantur: Qui ipsum videre aut audire volet, quærat apud propolas. Nobis inquam, non est in animo putida ipsius calumnia & conviciorum sentina, has chartas inquinare. Primum igitur objicit Germanicus hic noster, si Diis placet, Historicus: Multos ex pastoribus Islandiæ toto biennio sacram concionem ad populum nullam habere: Ut in prior editione, hujus pasquilli legitur, quod tamen posterior editio ejusdem refutat: Dicens, eosdem pastores in integro anno tantum quinquies concionari solitos: quæ duo quàm ritè sibi consentiant, videas bone Lector, cum constet Authorem mox à prima editione vix vidisse Islandiam. Ita scilicet plerumque mendacium mendacio proditur, juxta illud: Verum vero consentit: Falsum nec vero, nec falso.

Sed cum nostrum non sit veritatem uspiam dissimulare nos haud negandum ducimus conciones sacras circa id tempus, quo iste Sycophanta in Islandia vixit, nempe anno 1554. aut circiter multò fuisse rariores, quàm sunt hodiè, tum scilicet tenebris Papisticis vix dum discussis. Quod etiam de Psalmis Davidicis à vulgo latinè demurmuratis, ut idem nostratibus exprobrat, intelligere est: Papistæ enim totam spem salutis in sua Missa collocantes, de concione aut doctrina parùm fuere solliciti. Postquam verò caligine illa exempti sumus, aliter se rem habere, Deo inprimis gratias agimus: Licet quorundam pastorum nostrorum tardam stupiditatem, segnitiam & curam præposteram non possimus omnimodo excusare. Quod utrum in nullos suorum popularium etiam competat, aliæ quoque nationes viderint.

THE TRUE STATE OF ICELAND

A.D.
1592.

SECTIO DUODECIMA.

Secundò calumniatur vitiligator: Adulteria & scortationes non modò publica esse & frequentia scelera inter Islandos: sed ab iis pro scelere ne haberi quidem.

2. Convitium.

ETsi autem fœdissimæ istæ turpitudines etiam in nostra repub. non prorsus inusitatæ sunt: tamen cum omnibus constet in aliis quoque nationibus longè etiam frequentiores esse, cum ibi quoque populi frequentia major: immeritò & malignè hoc nomine magis Islandos, quàm populos & gentes reliquas, quarum, ut dixi, nomen etiam plus nostratibus hoc crimine malè audit, notavit.

Et licet ex animo optarim longè minus ad scelera, & turpitudines in nostra patria conniveri, quàm passim hic fieri videmus: tamen etiam innata illa mordendi libidine, hoc veterator in præsentì convitio attexuit: videlicet, quòd scelera ista ab Islandis pro scelere non habeantur. Nam in quâ demum repub. id impudens ille asserere audet? Illâne; quæ in legem codicis II. titulo Mannhelge: cap. 28. juravit; quæ statuit, ut adulterium qui cum conjuge alterius commiserit, confiscatis suis bonis, capite etiam plectatur? Illâne, quæ ad adulterio, à famulo cum uxore domini commisso, ita dudum 80. thalerorum mulctam irrogavit? quæ eundem, si ad statutum tempus non soluerit, in exilium proscribendum decrevit? quæ ejus leges politicæ, quemvis in adulterio cum à viro legitimè deprehensum, si evaserit, homi- mulctam expendere jubent? Illâne, cujus itidem politicæ, in complexu matris, filiæ aut sororis, à patre, vel fratre deprehensum, vitam suam ejus, quod quis si eundem insontem inter- pendere teneretur, redimere jubent? Illâne, leges politicæ adulterium sceleris infandì nomine nt & damnarunt? Et in eo tertio deprehensum, plectendum severè mandant?

A.D.
1592.

THE ENGLISH VOYAGES

Cernis igitur, Lector benigne, quàm injurium habeamus notarium, dicentem : Adulterium & scortationes in Islandia peccati aut sceleris nomen non mereri. Nam licet politici quidam hoc vel illud scelus impunitum omittant, non debet tota gens, non leges, non boni & pii omnes, eo nomine in jus vocari, aut malè audire.

SECTIO DECIMATERTIA.

3. *Convitium.* **T**ertium convicium est, quo fraudis & perfidiæ erga Germanos Islandis notam inurit. Fuit autem proculdubio famosi hujus libelli author, cerdo & propola circumforaneus, multòsque Islandiæ angulos, sordidæ mercaturæ gratia, ostiatim adierat : quod ipse de se in præclaris illis suis rhythmis testatur, maximam Islandiæ partem sibi peragratam esse. Unde cum ipse mala fide cum multis egerit (plerumque enim fraus & mendacia conjunguntur, & mendacem se fuisse, hac ingenii sui experientia satis probavit) etiam fortè à se deceptorum fraudem est expertus. Hinc illa in totam gentem criminatio exitit : Dissimulato interea, qua fide quidam Germanorum, quibus annua est navigatio ad Islandos, cum nostris hominibus agant. Ea autem querela, cum non alios conviciari, sed aliorum in gentem nostram immerita convicia monstrare instituerim, consultò supersedeo.

SECTIO DECIMAQUARTA.

4. 5. 6. & 7. *Convitia.* Quarto : negat in conviviis quemquam discumbentium à mensa surgere : sed matresfamilias singulis convivis quoties opus fuerit matellas porrigere. Præterea variam conviviorum edendi bibendique rusticitatem notat.
- 5 [I. 547.] Cubandi & prandendi ritus objicit : quod decem plus minus in oedem lecto promiscuè viri cum fœminis pernoctent, inque lecto cibum capiant : atque interea se non nisi aleæ aut latrunculorum ludo exercent.
- 6 Sexto. Calumniatur eosdem faciem & os urina proluere.
- 7 Septimo. Nuptiarum, sponsalium, natalitiorum celebritatem & funerum ritus contemptuosè extenuat.

THE TRUE STATE OF ICELAND

A.D.
1592.

HÆc & hujusmodi plurima in gentem insontem, imò de se & suis optimè meritam, impurus calumniator evomit. Quæ quidem ejus generis sunt, ut illi de his respondere prorsus dedignemur. Nam ut demus (quod tamen non damus) aliquid hujusmodi apud homines sordidos, & ex ipsa vulgi colluvie infimos, quibuscum longè sæpius, quàm bonis & honestis conversabatur, animadvertisse præclarum hunc notarium Germanicum (vixerat enim, ut ejus rhythmici testantur, liutiusculè in locis maritimis Islandiæ, quo ferè promissuum vulgus, tempore piscaturæ annuatim confluit, & am extraneorum nautarum, quàm sua nequitia corruptum, sæpius inhonestè mores & vitam instituit) Tamen manifestiorem etiam hoc loco injuriam nobis facit, unius æbulonis & desperati Sycophantæ turpitudine, totam gentem (ut ferè solent etiam alii) aspergendo, quàm ut refutatione ulla indigeat. Cujus rei etiam ipsi extranei in nostra Insula non parum versati, locupletissimi testes esse possunt.

Possem multas ejus farinæ foeditates, rusticitates & obscœnitates, etiam in ipsius natione deprehensas colligere. Sed odi facundiam caninam, nec in aliorum opprobrium disertum esse juvat: nec tam tener esse volo, ut verbulis transverberer. Id tantùm viderint boni & pii omnes, cujus sit animi, pessima quæque ab uno aut altero designata, toti genti objicere. Si quis Germaniæ aut alterius nationes urbes & pagos omnes peragret, & scelera ac mores pessimos, furta, homicidia, parricidia, scortationes, adulteria, incestus, luxuriam, rapinas & reliquas impietates & obscœnitates in unum coactas, omnibus Germanis, aut alioqui alteri cuivis toti nationi communes esse asserat, atque hæc omnia insigniter mentiundo, exaggeret, Isne optimæ rei studiosus habebitur?

Sed quid mirum, licet verbero, &, ut propriè notem, porcus impurus, iste, inquam, Rhythmista, naturam & ingenium suum ejusmodi loidoria prodiderit?

Notum est enim porcos, cum hortos amænissimos

A.D.
1592.

THE ENGLISH VOYAGES

intrarint, nec liliū nec rosas aut flores alioqui pulcherrimos & suavissimos decerpere: Sed rostro in cœnum prono, quicquid est luti & stercoris volutare, vertere & invertere, donec impurissima, hoc est, suo genio apprimè congruentia eruant, ubi demum solida voluptate pascuntur.

Ad istum igitur modum hic porcus Rhythmista, optima, & quæ in nostra Repub. laudabilia esse possunt, sicco pede præterit, pessima quæque, atque ea, vel à nullo, vel admodum paucis designata, hoc est, suæ naturæ, & ingenio aptissima, ut se esse, qui dicitur, re ipsa probaret, corrasit: unde posthac porci nomen ex moribus & ingenio ipsius factum, sortitor.

SECTIO DECIMAQUINTA.

Conviciū.

NOnum conviciū hic recensebimus, quod à victu, ac præcipuè cibo ac potu Islandorum maledicus ille porcus, non uno aut paucis verbis, sed proluxa invectiva petivit: Nempe quòd cibus utantur vetustis, & insulsis, idque sine panis usu: Tum etiam quòd varia & incognita extraneis piscium genera illis sint esui, & aquam ac serum lactis in potum misceant. Quæ omnia venenatus hic pasquillus diserta contumelia, & ingeniosa calumnia, pulchrè amplificavit.

Cæterum etsi illum proluxiore responsione non dignemur: tamen propter alios, qui hodie hanc rem partim mirantur, partim haud leviter nostræ genti obijciunt, pauca hoc loco addenda videbantur.

Primum igitur totam hanc gentem bipartitò secabimus: In mendicos, & hos qui & se & cum aliis etiam mendicos alunt. Mendicorum, & eorum qui ad hos proximè accedunt, omnia cibaria recensere aut examinare haud facile est, nec quòd illos edere, aut edisse, extrema aliquando cœgit necessitas, reliquæ genti cibariorum genera aut numerum præscribere fas est. Nam & de suffocatis quidem non comedendis legem habemus inter canones, quorum servantissima videri voluit anti-
quitas.

THE TRUE STATE OF ICELAND

A.D.
1592.

Deinde etiam tempora distinguemus, ut nihil mirum sit, grassante annonæ sævitia, multa à multis ad explendam famem adhiberi aut adhibita fuisse, quæ aliàs vix canes pascant. Ut nuperrimè de Parisiensibus accepimus, Anno 1590. arctissima Henrici 4. Navarræi obsidione pressis, & famem Saguntinam, ut P. Lindbergius loquitur, perpersis; eos non modò equinam, sed morticinam quoque carnem ex mortuorum ossibus in mortario contusis farinæ pugillo uno aut altero misto, confectam, in suas dapes convertisse: & de aliis quoque populis notum est, qui simili urgente inopia, etiam murium, felium & canum esu victitarint. Sic etiam Islandis aliquando usu venit (quanquam à canina, murium & felium, ut & humana carne hactenus, nobis [I. 548.] quantum constat, abstinerint) licet non ab hoste obsessis: Nam cùm ad victum necessaria ex terra marique petant, & ab extraneis nihil commeatus, aut parum admodum advehatur, quoties terræ marisque munera DEUS præcluserit, horrendam annonæ caritatem ingruere & ingruisse, & dira fame vexari incolas, necesse est. Unde fit, ut illos qui in diem vivere soliti fuerint, nec præcedentium annorum superantes commeatus habuerint, extrema tentasse, quoties egestas urserit, credibile. Cæterum, utrum hæc res publico & perpetuo opprobrio magis apud Islandos, quàm alias nationes, occasionem meritò præbere debeat, candidis & bonis animis judicandum relinquo.

Porrò quod de gentis nostræ propriis & consuetis alimentis multi objicere solent, potissimum de carne, piscibus, butyro, absque sale inveteratis, Item de lactiniis, frumenti inopia, potu aquæ, &c. & reliquis: id nos in plurimis Islandiæ locis (nam sunt multi quoque nostratum, qui Danorum & Germanorum more, quantum quidem castis & temperatis animis ad mediocritatem sufficere debet, licet magna condimentorum varietate, ut & ipsis Pharmacopoliis, destituimur, mensam instruere & frugaliter vivere sustineant) ita se habere haud multis refragabimur, videlicet prædicta victus genera, passim

A.D.
1592.

THE ENGLISH VOYAGES

*Ratio conser-
vandi cibos
sine sale.*

sine salis condimento usitata esse. Et insuper addemus, hæc ipsa cibaria, quæ extranei quidam vel nominare horrent, ipsos tamen extraneos apud nos, non sine voluptate, manducare solitos. Nam etsi frumenti aut farris penè nihil vulgò habeamus, nec sal, gulæ irritamentum, ad cibaria condienda, omnibus suppetit: docuit tamen Deus. opt. max. etiam nostros homines rationem tractandi & conservandi, quæ ad vitam sustentandam spectant, ut appareat, Deum in alendis Islandis non esse ad panem vel salem alligatum. Quòd verò sua omnia extranei jucundiora & salubriora clamant; negamus tamen satis causæ esse, cur nostra nobis exprobrent: Nec nos DEUM gulæ nostræ debitorem reputamus; quin potius toto pectore gratias agimus, quod sine opiparis illis deliciis & lautitiis, quæ tam jucundæ & salubres putantur, etiam nostræ gentis hominibus, annos & ætatem bonam, tum valetudinem etiam firmissimam, robur ac vires validas (quæ omnia statuimus boni & convenientis alimenti, καὶ τῆς εὐχραστίας esse indicia) concedere dignetur, cum ingenio etiam non prorsus tam crasso ac sterili, quàm huic nostro aëri & alimentis assignare Philosophi videntur, quod re libentius, quàm verbis multi fortasse nostratium comprobare poterant,

Ni nos (ut inquit ille) paupertas invida deprimeret.

Sed hic vulgi judicium, ut in aliis sæpè, etiam eos qui sapere volunt (jam omnes bonos & cordatos excipio) nimis apertè decipit: Videlicet hoc ipso, quòd omnia, quæ illorum usus non admittit, aut quæ non viderunt, aut experti sunt antea, continuò damnent. Veluti, si quis, qui mare nunquam vidit, mare mediterraneum esse aliquod, non possit adduci ut credat: Sic illi sensu suæ experientiæ omnia metiuntur, ut nihil sit bonum, nihil conducibile, nisi quo illi soli vivunt: At profectò nos, eò dementiæ non processimus, ut eos qui locustis vescuntur, quod tum de aliis, tum Æthiopæ quibusdam populis, ideo (autore Diodoro) Acridophagis appellatis, & Indiæ gente, cui Mandrorum nomen Clytharcus & Magestanes dederunt, teste Agatarchide, didicimus; aut

nanis, aut crancris marinis, aut squillis gibbis, quæ res hodiè nota est, vulgi propterea ludibriis exponere præsumamus, à quibus tamen eduliis, in totum nostra consuetudo abhorret.

SECTIO DECIMASEXTA.

DEcimo. Hospitalitatem nostris hominibus inhumanissimus porcus objicit. Marsupium inquit, non circumferunt, nec hospitari aut convivari gratis pudor est. Nam si quis aliquid haberet, quod cum aliis communicaret, id faceret sane in primis ac libenter. His quoque annectamus, quod templa, seu sacras ædículas domi propriæ à multis Islandorum extractas velut pudendum quiddam commemorat: quodque eas primùm omnium de manè oraturi petant, nec à quoquam prius interpellari patiantur. Hæc ille velut insigne quoddam dedecus in Islandis notavit.

10. Convicium.

Scilicet, quia nihil cum Amaricino, sui:

Nec porci divina unquam amarunt: quod sanè metuo ne nimis verè de hoc conviciatore dicatur, id quod vel ex his ultimis duabus objectionibus constare poterit.

Verùm enimverò, cùm ipse suarum virtutum sit testis locupletissimus, nos Lectorem ejus rei cupidum ad ipsius hoc opus Poëticum remittimus, quod is de Islandia composuit, & nos jam aliquot proximis distinctionibus examinavimus: cujus maledicentiæ & fœditatis nos hîc pro ipso puduit; ita, ut quæ is Satyrica, at quid Satyrica? Sathanica, inquam, mordacitate & maledicentia in nostram gentem scribere non erubuit, nos tamen referre pigeat: Tanta ejus est & tam abominanda petulantia, tam atrox calumnia. DEUS BONE: Hoc conviciorum plastrum (paucissima namque attigimus: Nolui enim laterem lavare, & stulto, ut inquit ille sapientissimus, secundum stultitiam suam respondere, cum in ipsius Rhythmis [I. 549.] verbum non sit quod convicio careat) qui viderit, nonne judicabit pasquilli istius autorem hominem fuisse pessimum, imò fæcem hominum, tum virtutis ac veritatis contemptorem, sine pietate, sine humanite?

A.D.
1592.

THE ENGLISH VOYAGES

*Urbes Angliæ
commercia olim
in Islandia
exercentes.*

Sed hîc meritò dubitaverim, pejusne horum conciviorum autor de Islandis meritis sit, an verò Typographus ille Joachimus Leo (& quicunque sunt alii, qui in suis editionibus, nec suum nec urbis suæ nomen profiteri ausi sunt) qui illa jam bis, si non sæpius, typis suis Hamburgi evulgavit. Hoccine impunè fieri sinitis, ô senatus populusque Hamburgensis? Hancine statuistis gratiam deberi Islandiæ, quæ urbi vestræ jam plurimos annos, exportatis affatim nostratium quibusvis commodis, pecudum, pecorumque carnibus, butyro & piscium copia quotannis, penè immodica, quædam quasi cella penuaria fuit? Sensere hujus Insulæ commoda etiam Hollandiæ olim & Angliæ urbes aliquot: Præterea Danis, Bremensibus, & Lubecensibus cum Islandis commercia diu fuerunt. Sed a nullis unquam tale encomium, talem gratiam reportarunt, qualis hæc est Gregoriana calumnia: In vestrâ, vestrâ inquam urbe, nata, edita, iterata, si non tertiata: quæ alias nationes, quibus Islandia vix, ac ne vix quidem, nomine tenus, alioqui innotuerat, ad hujus gentis opprobrium & contemptum armavit: quam à cive vestro acceptam injuriam, jam 30. annos, & plus eò, Islandia sustinet. Sed etiam, inscio magistratu, ejusmodi multa sæpè fiunt: Neque enim dubitamus, quin viri boni ejusmodi scripta famosa indignè ferant, & ne edantur, diligenter caveant: cum tales editiones pugnent cum jure naturali: Ne alteri facias, quod tibi factum non velis: Et Cæsareo, de libellis famosis: in quo irrogatur pœna gravissima iis, qui tales libellos componunt, scribunt, proferunt, emi vendive curant, aut non statim repertos discernunt.

Cæterum jam tandem receptui canamus: Nôsq; ad te, Islandia parens carissima, quam nec paupertas, nec frigora, nec id genus incommoda alia, quamdiu Christo hospitia cupidè & libenter exhibere non desistis, invisam facient, convertamus: Ubi te primùm ad id quod modò diximus, nempè serium & ardens studium ac amorem DEI, & divinæ scientiæ, nobis in Christo patefactæ, totis viribus hortamur: ut uni huic cuncta posthabeas, doc-

THE TRUE STATE OF ICELAND

A.D.
1592.

inæ & verbi cupiditate flagres : Sacrum ministerium
z ministros, non parum cures, non contempnas aut odio
rosequare : sed reverearis, foveas, ames. Contra faci-
ntes, pro impiis & profanis habeas : ut omnia ad pietatis
z honestatis præscriptum geras, in vita privata & com-
muni, ut huic status & ordines Ecclesiastici & Politici,
a universum obtemperent : In utroque vitæ genere, ab
lla amussi seu norma æqui & boni dependeas, & cæteros
qui pertinacia ac impietate ab ea deflectunt, averseris,
quos æquum est pœnis condignis affici, id quod magis-
tratui curæ futurum non diffidimus. In primis verò
nullos nisi spectatæ fidei & probitatis viros, quique ad
stas virtutes, reliquas huc pertinentes conjungant, ad
gubernacula admittas, qua ratione reliquis incommodis
itè occurritur. Res ista enim, si probè curetur, ut vide-
icet, qui munus publicum gerunt, ex bonis omnibus
optimi quique deligantur, improbi & huic rei inepti,
procul inde arceantur ; subditorum conditio, longè erit
optatissima : vita & mores tantò magis laudabiles sequen-
tur : pietas & honestas tantò erunt illustriores. At verò
si secus fiat, si Pastores Ecclesiarum suo muneri, vel
vita vel doctrina non respondeant, si ad administrationem
politicam promiscuè admittantur, quicunque eò propria
levitate, ambitione vel avaritia & contentione honoris,
ruunt : si iidem criminum aut improbitatis, vel suspecti
vel convicti sint, aut suspectorum & convictorum pro-
tectores, vel iisdem illicitè indulgentes, quis tuus quæso
denuum futurus est status ? quæ facies ? quæ conditio ?
Certè longè omnium miserrima. Nec enim alio pacto
citius ad ruinam & interitum tuum appropinquabis, quàm
si istis te regendam commiseris, qui quod in iis est, licet
sint & ipsi ex tuis, jugulum tuum, propter emolumenta
privata, & odia latentia, quotidie petere contendunt.
Quamobrem (ne ista pluribus agam) quanti intersit, ut
hæc probè curentur, facile, ô Patria, intelligis.

Sed dum hæc tuis auribus à me occinuntur, utinam
gemitus meos altissimos, qui sub hac ad te Apostrophe
latent, Serenissimæ Regiæ Majestatis aures exaudiant,

A.D.
1592.

THE ENGLISH VOYAGES

apud quam ego pro te ita deploro damna publica, quæ ea de causa exoriuntur maximè, quòd patria nostra à regia sede, & conspectu, tantò intervallo sit remota, ut multi propterea tantò sibi majorem sumant licentiam, & impunitatem securius promittant. Cæterum ista numini justissimo, quod æquis omnia oculis aspicit, committenda ducimus.

Reliquum est, ô patria, ut studium in te nostrum, eo quo speramus animo. i. comi & benigno, suscipias : quod quamvis minimè tale est, quale optaremus, tamen cum **VELLE SIT INSTAR OMNIUM**, nolui idcirco desistere, quod pro tuo nomine, tua dignitate, tua innocentia pugnare me satis strenuè diffiderem. Quin potius, quicquid id est (si modò quicquam est) & quantulum cunque tandem, quod ad tui patrociniū pro mea tenui parte afferre possem, nequaquam suppressendum putavi, nec enim illos laudare soleo,

[I. 550.] Qui, quòd desperent invicti membra Glyconis,
Nodosa nolunt corpus prohibere Chiragra.

Me sanè, si hæc commentatiuncula non erit tibi aut mihi dedecori, operæ nequaquam pœnitebit. Quòd si ad laudem vel aliquale patrociniū tui aliquid faciat, operam perdisse haud videbor. Sin verò alios alumnos tuos, meos contrerraneos, arte & industria superiores, ad causam tuam, vel nunc, vel in posterum suscipiendam, hoc conatu tenello excitavero, quid est cur operæ precium non fecisse dicar ? quibus scribentibus, licet mea fama in obscuro futura est, tamen præstantia illorum, qui nomini officient meo, me consolabor : Nam etsi famæ & nominis cura summa esse debet, major tamen patriæ ; cujus dignitate salva & incolumni, nos quoque salvos & incolumes reputabimus.

Scripsi Holis Hialtædalensium in Islandia, Æræ
Christianæ Anno 1592. 17. Kalendas Maias.

THE TRUE STATE OF ICELAND

A.D.
1593.

A BRIEF COMMENTARIE
of Island: wherein the errors of such as have
written concerning this Island, are detected,
and the slanders, and reproches of cer-
taine strangers, which they have used
over-boldly against the people of
Island are confuted.

By Arngrimus Jonas, of Island.

To the most mighty Prince and Lord, Lord Christian
the 4. of Denmarke, Norway, and of the Vandals
and Gothes, King elect: of Sleswic, Holste, Stormar,
and Dithmarse Duke: Earle of Oldenburg, and Del-
menhorst: His most gracious Lord.



That heroical attempt of Anchurus, sonne
of King Midas (most gracious prince)
and that pietie towards his countrey in
maner peerelesse, deserveth highly to be
renowned in histories: in that freely and
courageously he offered his owne person,
for the stopping up of an huge gulfe of
earth, about Celœna, a towne in Phrigia, which dayly
swallowed multitudes of men, and whatsoever else came
eere unto it. For when his father Midas was adver-
sed by the Oracle, that the said gulfe should not be
hut up, before things most precious were cast into it:
Anchurus deeming nothing to be more invaluable then
life, plunged himselfe alive downe headlong into that
bottomles hole; and that with so great vehemencie of
mind, that neither by his fathers request nor by the
allurements and teares of his most amiable wife, he
suffered himselfe to be drawne backe from this his
enterprise.

Sperthius also and Bulis, two Lacedemonians, were
not much inferiour to the former, who to turne away
the revenge of Xerxes that most puissant King of the

A.D.
1593.

THE ENGLISH VOYAGES

Persians, entended against the Lacedemonians, for killing the ambassadors of his father Darius, hyed them unto the sayd king, and that he might avenge the ambassadours death upon them, not upon their countrey, with hardy, and constant mindes presented themselves before him.

The very same thing (most gracious prince) which moved them, and many others being enflamed with the love of their countrey, to refuse for the benefite thereof, no danger, no trouble, no nor death it selfe, the same thing (I say) hath also enforced me, not indeed to undergoe voluntarie death, or freely to offer my selfe unto the slaughter, but yet to assay that which I am able for the good of my countrey: namely, that I may gather together and refute the errors, and vaine reports of writers, concerning the same: and so take upon me a thing very dangerous, and perhaps subject to the sinister judgement of many.

In this purpose the example of Cneius Pompeius hath likewise confirmed me: who being chosen procurator for corne among the Romanes, and in an extreme scarcetie and dearth of the citie, having taken up some store of graine in Sicilia, Sardinia, and Africa, is reported to have had greater regard of his countrey, then of himselfe. For when he made haste towards Rome, and a mighty and dangerous tempest arising, he perceived the Pilots to tremble, and to be unwilling to commit themselves to the rigor of the stormie sea, himselfe first going on boord, and commanding the anchors to be weighed, brake forth into these words: That we should sayle necessitie urgeth: but that we should live, it urgeth not. In which words he seemeth wisely to inferre, that greater care is to be had of our countrey lying in danger, then of our owne private safetie.

[I. 551.]

This man doe I thus } If small with great as equals
imitate, } may agree:
And Flie with Elephant com-
pared bee.

THE TRUE STATE OF ICELAND

A.D.
1593.

Namely that gathering together and laying up in store those things which might be applied to succour the fame and credite of our nation, having now this long time bene oppressed with strangers, through the envie of certeine malicious persons, I boldly adventure to present these fewe meditations of mine unto the viewe of the world, and so hoysing up sailes to commit my selfe unto a troublesome sea, and to breake foorth into the like speeches with him: That I should write necessitie urgeth: but that my writings in all places should satisfie every delicate taste, or escape all peevishnes of carpers it urgeth not. I doubt not but many will allow this my enterprise: the successe perhaps all men will not approve. Nevertheles, I thought that there was greater regard to be had of my countrey, susteining so many mens mocks and reproches, then of mine owne praise or dispraise, redounding perhaps unto me upon this occasion. For what cause should move me to shunne the envie and hate of some men, being joyned with an indeavour to benefite and gratifie my countrey?

But if I shall seeme somewhat too bold in censuring the errors of writers, or too severe in reprehending the slanders of some men: yet I hope all they will judge indifferently of me, who shall seriously consider, how intolerable the errors of writers are, concerning our nation: how many also and how grievous be the reproches of some, against us, wherewith they have sundry wayes provoked our nation, and as yet will not cease to provoke. They ought also to have me excused in regard of that in-bred affection rooted in the hearts of all men, towards their native soile, and to pardon my just grieve for these injuries offered unto my countrey. And I in very deed, so much as lay in me, have in all places moderated my selfe, and have bene desirous to abstaine from reproches: but if any man thinke, we should have used more temperance in our stile, I trust, the former reason will content him.

*The errors
the writers
Island intol-
able.*

Sithens therefore, I am to undergoe the same hazard,

A.D.
1593.

THE ENGLISH VOYAGES

which I see is commonly incident to all men, that public any writings: I must now have especiall regarde of this one thing: namely, of seeking out some patron, as Mæcenas for this my briefe commentary, under whose name and protection it may more safely passe through the hands of all men.

But for this purpose I could not finde out, nor write for any man more fit then your royal Majestie, most gracious prince. For unto him, who hath received us under his power & tuition our lives and goods, unto him (I say) doe we make humble sute, that he would have respect also unto the credit of our nation, so unjustly disgraced.

Yea verily (most gracious King) we are constrained to crave your Majesties mercifull aide, not only in this matter, but in many other things also which are wanted in our countrey, or which otherwise belong to the public commoditie and welfare thereof: which not by me, but by the letters supplicatory of the chiefe men of our nation are at this time declared, or will shortly be declared. For we doubt not but that your sacred Majestie, as by the example of your Christian predecessors, will vouchsafe unto our countrey also, amongst other Islands of your Majesties dominion, your kingly care and protection. For as the necessitie of fleeing for redresse unto your sacred Majestie, is ours: so the glory of relieving, regarding, and protecting us, shal wholly redound unto your sacred Majestie: as also, there is layd up for us in respect of your fostering and preserving of our church, upon the extreme northerly parts almost of the whole earth, and in the uttermost bounds of your Majesties dominion (which by the singular goodnes of God, enjoyeth at this present tranquillitie and safetie) a reward and crowne of immortall life in the heavens.

But considering these things are not proper to this place, I wil leave them, and returne to my purpose which I have in hand: most humbly beseeching

THE TRUE STATE OF ICELAND

A.D.
1592.

M. that you would of your clemencie vouchsafe to come a favourer and patron unto these my labours and studies, for the behalfe of my countrey.

It now remaineth (most gracious and mercifull sovereigne) for us to make our humble prayers unto almighty God, that king of kings, and disposer of all humane affaires, that it would please him of his infinite goodnes, to advance your Majestie (yearely growing up in wisdom & experience, and all other heroicall vertues) to the highest pitch of soveriegnitie : and being advanced, continually to blesse you with most prosperous successe in your affaires : and being blessed, long to preserve you, the chief ornament, defence and safegarde of these kingdoms, and as the shield and fortresse of his church : and hereafter in the life to come, to make you shine glorious like a starre, amongst the principall nurcing fathers of Gods Church, in the perfect joy of his heavenly kingdome. The same most mercifull father likewise grant, that these praiers, the oftener they be daily repeated and multiplied in every corner of your Majesties most ample territories & Islands, so much the more sure and certein they may remaine, Amen. At Vienna, or Copen Hagen 1593. in the moneth of March.

Y. S. M.

most humble subject,
Arngrimus Jonas, Islander.

the courteous and Christian reader Gudbrandus [I. 552.] Thorlacius, Bishop of Holen in Island, wisheth health.

Here came to light about the yeare of Christ 1561, a very deformed impe, begotten by a certain Pedlar of Germany : namely a booke of German verses, of al that ever were read the most filthy and most slanderous against the nation of Island. Neither did it suffice the base printer once to send abroad that scurrilous brat, but he must publish it also thrise or foure

A.D.
1592.

THE ENGLISH VOYAGES

times over: that he might thereby, what lay in his more deeply disgrace our innocent nation among Germans, & Danes, and other neighbour countries, & shamefull, and everlasting ignominie. So great was malice of this printer, & his desire so greedy to lucre, by a thing unlawfull. And this he did with controlment, even in that citie, which these many hath trafficked with Island to the great gaine, commodity of the citizens. His name is Joach Leo, a man worthy to become lions foode.

*Great errors
grow upon
mariners
fabulous re-
ports.*

Moreover, there are many other writers found when they would seeme to describe the miracle nature, which are thought to be very many in Island, & the maners, & customs of the Islanders altogether swarved from the matter and truth in following mariners fables more trifling then old tales, & the most vain opinions of the common. These writers, although they have not left behind such filthy & reprochful stuffe as that base rime there are many things in their writings that will suffer them to be excused, & altogether acquitted causing an innocent nation to be had in derision of others. Wherefore marking, reading, & weighing things with my selfe, & considering that there spring up new writers, which offer injury to the reputation of the Islanders, being such men who do shamelesly filch out of other mens labours, deliver their readers wth feined descriptions, & a new relation of monsters, I often wished that some one man would come forth, to make answer to the errors of hisographers & other unjust censurers: and by some writing it my to free our innocent nation from so many perils, yet at leastwise, in some sort to defend among christian & friendly readers. And for cause I have now procured an honest and learned young man our Angellus Fico-Jones, to peruse the world authors that have written any thing concerning Island, and by some means to detect their errors, & falshe

THE TRUE STATE OF ICELAND

A.D.
1592.

Albeit at the first he was very loth, yet at length friendly admonition, & the common love of his country prevailed with him so farre, that he compiled this commentary, taking his proofes, not out of idle fables of the people, but from his owne experience, and many other mens also of sufficient credit. Now, he that undertooke this matter at my procurement, did againe as it were by his owne authority lay it at my hands, that I should in two or three at least, make a preface unto his booke; thinking it might gaine some credit, and authority thereby. I therefore speake my minde in a word: for my part, I leave him to have taken both honest & necessary measures, who hath done his indeavour not onely to weigh divers opinions of wrighters concerning things uncertaine, and to examine them by the censure of truth, experience, but also to defend his countrey from the outrageous bitings of certaine sycophants. It is thy part (gentle reader) to accept this small treatise of mine as it were guarded with the sacred love of God, and of his countrey, against the perversnes of men. Farewel. Anno 1592. Julii 29.

He beginneth the Commentary of Island.

Even as in war, dayly experience teacheth us, that some upon no just & lawful grounds (being egged on by ambition, envie, and covetise) are induced to follow the armie, and on the contrary side, that others follow themselves upon just and necessary causes: namely to go to battell for the defence and propagation of the Gospel, or such as being any way provoked thereto doe withstand present violence and wrong, or at least (not being provoked) by reason of the enemies wronging are constrained to be up in armes: right so, that fight under Apolloes banner. Amongst whom, for my part, not upon any honest, philosophical, or Christian intention, addresse themselves to war: especially such as for desire of glory, for envy

A.D.
1592.

THE ENGLISH VOYAGES

and spight, or upon malicious and affected ignorance carpe at others: and, that they may be accompted superiours, sometimes whette their stiles against the person, name and fame of this or that particular man: sometimes inveighing against a whole countrey, and be shamelesse untrueths disgracing innocent nations and people. Againe, others of an ingenuous minde, do by great industry, search and bring to light things profitable: namely, they that write of Divinity, Philosophy, History and such like: and they who (taking use and experience for their guides) in the said Sciences have brought things obscure to light, things maimed to perfection, and things confused to order: and they that have faithfully commended to everlasting posteritie, the stories of the whole world: that by their infinite labours have advaunced the knowledge of tongues: to be short, that endeavour themselves to repress the insolencie, confute the slanders, and withstand the unjust violence of others, against themselves, their Nation or their Countrey:

And I for my part, having scarce attained the sight of good letters, and being the meanest of all the followers of Minerva (that I may freely acknowledge mine owne wants) can do no lesse then become one of their number, who have applied themselves to ridde their countrey from dishonor, to avouch the trueth, and to shake off the yoke of railers & revilers. My estate enabled me onely to write; howbeit the excellencie of trueth, and the in-bred affection I beare to my countrey enforceth me to do the best I can: sithens it hath pleased some strangers by false rumours to deface, and by manifold reproches to injurie my sayd countrey, making it a by-word, and a laughing-stocke to all other nations. To meet with whose insolencie and false accusations, as also to detect the errors of certeine writers concerning this Iland, unto good and well affected men (for the common people will be alwayes like themselves, stubbornly mainteining that which is false and foolish, neither

THE TRUE STATE OF ICELAND

A.T
159

can I hope to remoove them from this accustomed and stale opinion) I have penned the treatise following.

And albeit Island is not destitute of many excellent men, who, both in age, wit, and learning, are by many degrees my superiors, and therefore more fit to take the defence of the countrey into their hands: notwithstanding, being earnestly perswaded thereunto, by that godly & famous man Gudbrandus Thorlacius Bishop of Holar in Island, I thought good (to the utmost of mine ability) to be no whit wanting unto the common cause: both that I might obey his most reasonable request, and also that I might encourage other of my countrey men, who have bene better trained up in good learning, and indued with a greater measure of knowledge then I my selfe, to the defence of this our nation: so farre am I from hindering any man to undertake the like enterprise.

But to returne to the matter, because they (whatsoever they be) that reproch and maligne our nation, make their boast that they use the testimonies of writers: we are seriously to consider, what things, and how true, writers have reported of Island, to the end that if they have given (perhaps) any occasion to others of inveying against us, their errours being layd open (for I will not speake more sharply) all the world may see how justly they do reproch us. And albeit I nothing doubt to examine some ancient writers of this Iland, by the rule of trueth and experience: yet (otherwise) their memory is precious in our eyes, their dignity reverend, their learning to be had in honour, and their zeale and affection towards the whole common wealth of learned men, highly to be commended: but as for novices (if there be any such writers or rather pasquilles) when they shall heare and know truer matters concerning Island, then they themselves have written, they shall seeme by their inconstancie and perverse wit to have gained nought else but a blacke marke of envy and reproch.

And that this commentarie of mine may have some order, it shall be divided into two generall parts: the

A.D.
1592.

THE ENGLISH VOYAGES

first of the Iland, the second of the inhabitants: and of these two but so far-foorth as those writers which are come to our hands have left recorded: because I am not determined to wander out of these lists, or to handle more then these things and some other which pertain unto them. For I professe not my selfe an Historiographer, or Geographer, but onely a Disputer. Wherefore omitting a longer Preface, let us come to the first part concerning the situation, the name, miracles, and certaine other adjuncts of this Iland.

The first section.

*Munsterus
lib. 4. cosmo-
graphiæ.*

The Isle of Island being severed from other countreys an infinite distance, standeth farre into the Ocean, and is scarce knowen unto Sailers.

ALbeit a discourse of those things which concerne the land, and the adjuncts or properties thereof be of little moment to defend the nation or inhabitants from the biting of slanderers, yet seemeth it in no case to be omitted, but to be intreated of in the first place, that the friendly reader perceiving how truly those writers of Island have reported in this respect, may thereby also easily judge what credit is to be given unto them in other matters which they have left written concerning the inhabitants, and which others have received from them as oracles, from whence (as they say) they have borrowed scoffes and taunts against our nation.

[I. 554.]

First therefore, that the distance of Island from other countreys is not infinite, nor indeed so great as men commonly imagine, it might easily be provided, if one did but in some sort know the true longitude & latitude of the said Iland. For I am of opinion that it cannot exactly be knowen any other way then this, whenas it is manifest how the Mariners course (be it never so direct, as they suppose) doth at all times swerve. In ye meane while therfore I will set downe divers opinions of authors, concerning ye situation of Island, that from hence every man may gather that of the distance which

THE TRUE STATE OF ICELAND

A.D.
1592.

meth most probable; until perhaps my selfe being
day taught by mine owne experience, may, if not
rude, yet at least adjoin, what I shal thinke true as
ching this matter.

	Longit.		Latitud.	
	deg.	min.	deg.	min.
unster placeth Island almost in	20		68	
rardus Mercator	325		68	
mma Frisius placeth the midst				
of Island	7	0	65	30
ersec	7	40	60	42
irtes	5	50	64	44
dar	6	40	57	10

Jacobus Zieglerus.

ie West shore of Island	20	0	63	0
ie promontorie of Chos	22	46	63	0
ie East shore is extended North- ward, and hath bounds of extension in	30	0	68	0
ie North shore is extended West- ward, and hath bounds of extension in	28	0	69	0
ie description of ye West side.				
ie promontorie of Heckelfell	25	0	67	0
ie promontorie of Madher	21	20	65	10
ie inland cities of Island				
olen the seat of a bishop	28	0	67	50
alholten the seat of a bishop	22		63	30

Reinholdus.

Holen in Island 68

Johannes Miritius.

Mid-Island 69 $\frac{1}{2}$

Neander.

and stretcheth it selfe 3 degrees
within the circle arctic from
the equinoctial, insomuch that
ye said circle arctic doeth
almost divide it in the midst
&c.

A.D.
1592.

THE ENGLISH VOYAGES

There be others also, who either in their map writings have noted the situation of Island: notwithstanding it is to no purpose to set downe any more their opinions, because the more you have, the contrary shall you finde them. For my part, altho I have probable conjectures perswading me not to be any of the former opinions, concerning the situation of Island, but to dissent from them all: yet had I not leave the matter in suspense then affirme an uncertainty untill (as I have sayd) I may be able perhappes on some observation, and experience.

*Seven dayes
sailing from
Island to
Hamburg.
Island but two
dayes sailing
distant from
Faar-Islands,
& from the
desert shores
of Norway.*

A certaine writer hath put downe the distance between the mouth of Elbe & Batzende in the South part of Island to be 400 leagues: from whence if you account the difference of longitude to the meridian of Hamburg, Island must have none of the former longitudes in that place. I am able to proove by sundry voyages of certaine Hamburgers, that it is seven dayes sailing from Island to Hamburg. Besides all those Islands, which by reason of the abundance of sheepe, are called Fareyiar, or more rightly Faare, as likewise the desert shores of Norway, are distant from us but two dayes sailing. We have foure dayes sailing into habitable Gronland: and almost in the same quarter of time we passe over to the province of Norway, called Stad, lying betweene the townes of Nidrosia or Trondheim and Bergen, as we finde in the ancient records of the Nations.

THE TRUE STATE OF ICELAND

A.D.
1592.

The second section.

At this Iland, at the Summer solstitium, the Sun passing thorow the signe of Cancer, there is no night, and therefore at the Winter solstitium there is no day. Also: Vadianus. But in that Iland, which farre within the arctic circle is seated in the maine Ocean, at this day called Island, and next unto the lands of the frozen sea, which they call Engrontland, there be many moneths in the yere without nights.

*Munsterus.
Olaus Magnus
and others.*

At the solstitium of winter, that there is no day (that is to say, no time, wherein the Sunne is seene above the horizon) we confesse to be true onely in that Ile of Island (if there be any such angle) where the Ile is elevated full 67 degrees. But at Holen (which is the bishops seat for the North part of Island, and lieth in a most deepe valley) the latitude is about 65 degrees and 44 minutes, as I am enformed by the reverend father, Gudbrand, bishop of that place: and yet there, the shortest day in all the yere is at least two houres long, and in South-Island longer, as it appeareth by the tables of Mathematicians. Heerehence it is manifest, first that Island is not situate beyond the arctic circle: secondly, that in Island there are not wanting in Summer solstitium many nights, nor in Winter solstitium many dayes.

[I. 555.]
*Island is
not within the
circle arctic.*

The third section.

It is named of the ice which continually cleaveth unto the North part thereof. Another writeth: From the West part of Norway there lieth an Iland which is named of the ice, environed with an huge sea, and being a countrey of ancient habitation, &c. Zieglerus. This is Thyle, whereof most of the ancient writers have made mention.

*Munsterus.
Saxo.*

It is named of ice, &c. Island hath beene called by three names, one after another. For one Naddocus a Noruagian borne, who is thought to be the first

*Island first
discovered by
Naddocus in a
tempest.*

A.D.
1592.

THE ENGLISH VOYAGES

Sneland.

Gardasholme.

Island.

Discoverer of the same, as he was sailing towards the Faar-Ilands, through a violent tempest did by chance arrive at the East shore of Island; where staying with his whole company certaine weeks, he beheld abundance of snow covering the tops of the mountaines, and thereupon, in regard of the snow, called this Iland Sneland. After him one Gardarus, being mooved thereunto by the report which Naddocus gave out concerning Island, went to seeke the sayd Iland; who, when he had found it, called it after his owne name Gardars-holme, that is to say, Gardars Ile. There were more also desirous to visit this new land. For after the two former, a certain third Noruagian, called Flok, went into Island, and named it of the ice, wherewith he saw it environed.

Of ancient habitation, &c. I gather not this opinion out of these wordes of Saxo (as some men do) that Island hath bene inhabited from the beginning, or (to speake in one word) that the people of Island were autochthones, that is, earth-bred, or bred out of their owne soile like unto trees and herbs; sithens it is evident, that this Island scarce began to be inhabited no longer agoe then about 718 yeres since.

This is Thyle, &c. Grammarians wrangle about this name, and as yet the controversie is not decided. Which notwithstanding, I thinke might easily grow to some position, if men would understand that this Iland was first inhabited about the yeere of our Lord 874. Unless some man will say that Thule King of Aegypt (as it is thought, gave this name thereunto) passed farre unto an Iland, which was at that time untill then destitute of inhabitants. Again, if any man will say this, he may for all me, that it may seeme to be a dreame, while they are distracted into so many contrary opinions. One affirms that it is Island: another that it is a certeine Iland, where trees beare fruit twice a yeere: the third, that it is one of the Orcades, the last Iland of the Scottish dominion, as Johannes Mader and others, calling it by the name of Thylensey,

THE TRUE STATE OF ICELAND

A.D.
1592.

Virgil also seemeth to have meant by his ultima Thyle. If beyond the Britans (by which name the English men and Scots onely at this day are called) he imagined none other nation to inhabit. Which is evident out of that verse of Virgil in his first Eclogue:

And Britans whole from all the world divided.

The fourth writeth, that it is one of the Faar-Ilands: the fift, that it is Telemark in Norway: the sixt, that it is Schrichfinnia.

Which continually cleaveth to the North part of the land. That clause that ice continually cleaveth &c. or Munster affirmeth a little after, that it cleaveth for the space of eight whole moneths, are neither of them both true, when as for the most part the ice is thawed in the moneth of April or May, and is driven towards the West: neither doth it returne before Januarie or Februarie, nay often times it commeth later. What if a man should reckon up many yeeres, wherein ice (the sharpe scourge of this our nation) hath not at all bene seene about Island? which was found to be true this present yeere 1592. Heereupon it is manifest how truly Frisius hath written that navigation to this Iland lieth open onely for foure moneths in a yeere, and no longer, by reason of the ice and colde, whereby the passage is shut up, when as English ships every yere, sometimes in March, sometimes in April, and some of them in May; the Germans and Danes, in May and June, doe usually returne unto us, and some of them depart not againe from hence till August. But the last yere, being 1591, there lay a certeine shippe of Germanie laden with Copper within the haven of Vopnafjord in the coast of Island about fourteene dayes in the moneth of November, which time being expired, she fortunately set saile. Wherefore, seeing that ice, neither continually, nor yet eight moneths cleaveth unto Island, Munster and Frisius are much deceived.

*The ice of
Island set
always to the
West.*

*No ice at all
some yeres in
Island.*

*Navigation
open to Island
from March
till the midst
of November.*

[The fourth

A.D.
1592.

THE ENGLISH VOYAGES

Island lying neere the Sea, and covered over with continuall snow and frost, a marveilous eruption of smoake and fire, casting up abundance of stones and ashes. But this mountaine is farre from the other three, which the sayd authours doe mention. Howbeit, suppose that these things be true which they report of fire mountaines: is it possible therefore that they should seeme strange, or monstrous, whenas they proceed from naturall causes? What? Doe they any whit prevaile to establish that opinion concerning the hell of Island, which followeth next after in Munster, Ziegler, and Frisius? For my part, I thinke it no way tollerable, that men should abuse these, and the like miracles of nature, to avouch absurdities, or, that they should with a kinde of impietie woonder at them, as at matters impossible. As though in these kindes of inflammations, there did not concur causes of sufficient force for the same purpose. There is in the rootes of these mountaines a matter most apt to be set on fire, comming so neere as it doeth to the nature of brimstone and pitch. There is ayer also, which insinuating it selfe by passages, and holes, into the very bowels of the earth, doeth puffe up the nourishment of so huge a fire, together with Salt-peter, by which puffing (as it were with certeine bellowes) a most ardent flame is kindled. For, all these thus concurring, fire hath those three things, which necessarily make it burne, that is to say, matter, motion, and force of making passage: matter which is fattie and moyst, and therefore nourisheth lasting flames: motion which the ayer doeth performe, being admitted into the caves of the earth: force of making passage, and that the invincible might of fire it selfe (which can not be without inspiration of ayre, and can not but breake foorth with an incredible strength) doeth bring to passe: and so (even as in undermining trenches, and engines or great warrelike ordinance, huge yron bullets are cast foorth with monstrous roaring, and cracking, by the force of kindled Brimstone, and Salt-peeter, whereof Gunne-

*Three naturall
causes of fire
mountaines.*

THE TRUE STATE OF ICELAND

A.D.
1592.

powder is compounded) chingle and great stones being scorched in that fiery gulfe, as it were in a furnace, [I. 557.] together with abundance of sande and ashes, are vomitted up and discharged, and that for the most part not without an earthquake: which, if it commeth from the depth of the earth, (being called by Possidonius, Succussio) it must either be an opening or a quaking. Opening causeth the earth in some places to gape, and fall a sunder. By quaking the earth is heaved up and swelleth, and sometimes (as Plinie saith) casteth out huge heaps: such an earth-quake was the same which I even now mentioned, which in the yere 1581 did so sore trouble the South shore of Island. And this kinde of earth-quake is most clearkely described by Pontanus in these verses:

Lib. 20. cap.
20.

The stirring breath runnes on with stealing steppes,
urged now up, and now enforced downe:
For freedome eke tries all, it skips, it leaps,
to ridde it selfe from uncouth dungeon.
Then quakes the earth as it would burst anon,
The earth yquakes, and walled cities quiver,
Strong quarries cracke, and stones from hilles doe
shiver.

I thought good to adde these things, not that I suppose any man to be ignorant thereof: but least other men should thinke that we are ignorant, and therefore that we will runne after their fables, which they do from hence establish. But yet there is somewhat more in these three fained mountaines of Island, which causeth the sayd writers not a little to woonder, namely whereas they say that their foundations are alwayes burning, and yet for all that, their toppes be never destitute of snowe. Howbeit, it beseemeth not the authority and learning of such great clearks to marveile at this, who can not but well know the flames of mount Aetna, which (according to Plinie) being full of snowe all Winter, notwithstanding (as the same man witnesseth) it doth alwayes burne.

A.D.
1592.

THE ENGLISH VOYAGES

Wherefore, if we will give credit unto them, even this mountaine also, sithens it is covered with snowe, and yet burneth, must be a prison of uncleane soules : which thing they have not doubted to ascribe unto Hecla, in regard of the frozen top, and the fire bottoome. And it is no marveile that fire lurking so deepe in the roots of a mountaine, and never breaking forth except it be very seldome, should not be able continually to melt the snowe covering the toppe of the sayd mountaine.

Cardanus. For in Caira (or Capira) also, the highest toppes of the mountaine are sayd continually to be white with snowe : and those in Veragua likewise, which are five miles high, and never without snowe, being distant notwithstanding but onely 10 degrees from the equinoctiall. We have heard that either of the forsayd Provinces standeth neere unto Paria. What, if in Teneriffa (which is one of the Canarie or fortunate llands) the Pike so called, arising into the ayre, according to Munster, eight or nine Germaine miles in height, and continually flaming like Aetna : yet (as Benzo an Italian, and Historiographer of the West Indies witnesseth) is it not able to melt the girdle of snowe embracing the middest thereof. Which thing, what reason have we more to admire in the mountaine of Hecla ? And thus much briefly concerning fire mountaines.

Now that also is to be amended, whereas they write that these mountaines are lifted up even unto the skies. For they have no extraordinarie height beyond the other mountaines of Island, but especially that third mountaine, called by Munster Helga, and by us Helgafel, that is the holy mount, standing just by a monastery of the same name, being covered with snowe, upon no part thereof in Summer time, neither deserveth it the name of an high mountaine, but rather of an humble hillocke, never yet (as I sayd in the beginning of this section) so much as once suspected of burning. Neither yet ought perpetuall snowe to be ascribed to Hecla onely, or to a few others ; for Island hath very many such snowy

THE TRUE STATE OF ICELAND

A.D.
1592.

mountaines, all which the Cosmographer (who hath so extolled and admired these three) should not easily finde out, and reckon up in a whole yere. And that also is not to be omitted, that mount Hecla standeth not towards the West, as Munster and Ziegler have noted, but betweene the South and the East: neither is it an headland, but rather a mid-land hill.

Continueth alwayes burning &c. whosoever they be that have ascribed unto Hecla perpetuall belching out of flames, they are farre besides the marke: insomuch that as often as it hath bene enflamed, our countrey men have recorded it in their yerely Chronicles for a rare accident: namely in the yeeres of Christ 1104, 1157, 1222, 1300, 1341, 1362, and 1389: For from that yeere we never heard of the burning of this mountaine untill the yeere 1558, which was the last breaking foorth of fire in that mountaine. In the meane time I say not that is impossible, but that the bottome of the hill may inwardly breed and nourish flames, which at certaine seasons (as hath bene heretofore observed) have burst out, and perhaps may do the like hereafter.

*The chronicles
of Island.*

The seventh section.

[I. 558.]

The flame of mount Hecla will not burne towe (which is most apt for the wieke of a candle) neither is it quenched with water: and by the same force that bullets are discharged out of warlike engines with us, from thence are great stones cast foorth into the aire, by reason of the mixture of colde, and fire, and brimstone. This place is thought of some to be the prison of uncleane soules. Item: Zieglerus. This place is the prison of uncleane soules.

*Frisius.
Munsterus.*

Will not burne towe. Where these writers should finde such matters, it is not easie to conjecture. For our people are altogether ignorant of them, neither had they ever bene heard of heere among us, if they had not brought them to light. For there is no man

A.D.
1592.

THE ENGLISH VOYAGES

with us so rashly and fondly curious, that dareth for his life, the hill being on fire, trie any such conclusions, or (to our knowledge) that ever durst: which notwithstanding Munster affirmeth, saying: They that are desirous to contemplate the nature of so huge a fire, & for the same purpose approach unto the mountaine, are by some gulfe swallowed up alive, &c. which thing (as I sayd) is altogether unknowne unto our nation. Yet there is a booke extant, written in the ancient language of the Noruagians, wherein you may finde some miracles of earth, water, fire, and aire, &c. confusedly written, few of them true, and the most part vaine and false. Whereupon it easily appeareth that it was written long since by some that were imagined to be great wise men in the time of Popery. They called it a royall looking glasse: howbeit, in regard of the fond fables, wherewith (but for the most part under the shew of religion and piety, whereby it is more difficult to finde out the cousinage) it doeth all over swarme, it deserveth not the name of a looking glasse royall, but rather of a popular, and olde wives looking glasse. In this glasse there are found certaine figments of the burning of Hecla, not much unlike these which we now entreat of, nor any whit more grounded upon experience, and for that cause to be rejected.

Speculum regale written in the Noruagian tongue.

Whence the fables of Island grew.

But that I may not seeme somewhat foolehardy, for accusing this royall looking glasse of falshood (not to mention any of those things which it reporteth as lesse credible) loe heere a few things (friendly reader) which I suppose deserve no credit at all.

1 Of a certaine Isle in Ireland, having a church and a parish in it, the inhabitants whereof deceasing are not buried in the earth, but like living men, do continually, against some banke or wall in the Churchyard, stand bolt-upright: neither are they subject to any corruption or downefall: insomuch that any of the posteritie may there seeke for, and beholde their ancestors.

2 Of another Isle of Ireland, where men are not mortall.

THE TRUE STATE OF ICELAND

A.D.
1592.

3 Of all the earth and trees of Ireland, being of force to resist all poisons, and to kill serpents, and other venomous things, in any countrey whatsoever, by the onely vertue and presence thereof, yea even without touching.

4 Of a third Isle of Ireland, that the one halfe thereof became an habitation of devils, but that the sayd devils have no jurisdiction over the other halfe, by reason of a Church there built, although, as the whole Isle is without inhabitants, so this part is continually destitute of a Pastor, and of divine service : and that it is so by nature.

5 Of a fourth Isle of Ireland floating up and downe in an huge lake, the grasse whereof is a most present remedy for all kinde of diseases, and that the Iland, at certeine seasons, especially on Sundayes, commeth to the banke of the lake, so that any man may then easily enter into it, as it were into a shippe : which notwithstanding (sayth he) destiny will not suffer any more then one to enter at a time. Furthermore, he reporteth that this Iland every seventh yere groweth fast to the banke, so that you cannot discerne it from firme land : but that into the place thereof there succeedeth another, altogether like the former, in nature, quantitie, and vertue : which, from what place it commeth, no man can tell : and that all this happeneth with a kinde of thundering.

6 Of the hunters of Norway who are so expert to tame wood (for so he speaketh very improperly, whereas unto wood neither life nor taming can be ascribed) that wooden pattens of eight elnes long being bound to the soles of their feet do cary them with so great celeritie even upon hie mountaines, that they cannot be outrun, either by the swiftnes of hounds and deere, or yet by the flying of birds. And that they will kill nine roes or more at one course & with one stroke of a dart.

These and such like, concerning Ireland, Norway,

A.D.
1592.

THE ENGLISH VOYAGES

Island, Gronland, of the miracles of water, and aire, this master of fragments hath gathered together into his looking glasse: whereby, although he hath made his owne followers woonder, and the common people to be astonished, yet hath he ministred unto us nothing but occasion of laughter.

[I. 559.] But let us heare Frisius. The flame of Mount Hecla (sayth he) will not burne towe (which is most apt matter for the wicke of a candle) neither is it quenched with water. But I say that this strange opinion may be confirmed by many reasons borrowed out of your schoole of Philosophy. For the naturall Philosophers doe teach, That it is common to all forcible flames to be quenched with dry things, and nourished with moiste: whereupon even blacksmithes, by sprinckling on of water, use to quicken and strengthen their fire. For (say they) when fire is more vehement, it is stirred up by colde, and nourished by moisture, both which qualities doe concurre in water. Item, water is wont to kindle skorching fires: because the moisture it selfe, which ariseth, doth prove more fattie and grosse, neither is it consumed by the smoke enclosing it, but the fire it selfe feedeth upon the whole substance thereof, whereby being made purer, and gathering round together, it becommeth then more vehement by reason of colde. And therefore also wild-fires cannot be quenched with water. Item, There be places abounding with brimstone and pitch, which burne of their owne accord, the flame wherof cannot be quenched with water. The graund Philosopher also hath affirmed, that fire is nourished by water. Arist. 3. de anim. And Plinie, in the second booke of his naturall historie cap. 110. And Strabo in his 7. booke. In Nympheum there proceedeth a flame out of a rocke, which is kindled with water. The same author sayth: The ashe continually flourisheth, covering a burning fountaine. And moreover that there are sudden fires at some times, even upon waters, as namely that the lake of Thrasumenus in the field of

THE TRUE STATE OF ICELAND

A.D.
1592.

Perugi, was all on fire, as the same Strabo witnesseth. And in the yeares 1226, and 1236, not farre from the promontorie of Islande called Reykians, a flame of fire brake forth out of the sea. Yea even upon mens bodies sudden fires have glittered: as namely, there sprang a flame from the head of Servius Tullius lying a sleepe: and also Lucius Martius in Spaine after the death of the Scipions, making an oration to his souldiers, and exhorting them to revenge, was all in a flame, as Valerius Antias doth report. Plinie in like sort maketh mention of a flame in a certaine mountaine, which, as it is kindled with water, so is it quenched with earth or haye: also of another field which burneth not the leaves of shadie trees that growe directly over it. These things being thus, it is strange that men should accompt that a wonder in Hecla onely (for I will graunt it to be, for disputation sake, when indeede there is no such matter so farre foorth as ever I could learne of any man) which is common to manie other parts or places in the world, both hilly and plaine, as well as to this.

And by the same force that bullets, &c. Munster *Frisius.* saith the like also. This mountaine when it rageth, it soundeth like dreadfull thunder, casteth forth huge stones, disgorgeth brimstone, and with the cinders that are blowen abroad, it covereth so much ground round about it, that no man can inhabite within 20. miles thereof, &c. Howbeit, they ought to have compared it with Aetna, or with other fierie mountaines, whereof I will presently make mention, seeing there is to be found in them, not onely a like accident, but in a manner the very same. Unlesse perhaps this be the difference, that flames brake seldomer out of Hecla, then out of other mountaines of the same kinde. For it hath now rested these 34. yeares full out, the last fierie breach being made in the yeare 1558. as we have before noted. And there can no such wonders be affirmed of our Hecla, but the same or greater are to be ascribed unto other burning mountaines, as it shall by and by appeare.

THE ENGLISH VOYAGES

But that brimstone should be sent foorth it is a meere fable, and never knowen unto our nation, by any experiment.

This place is the prison of uncleane soules. Here I am constrained to use a preface, and to crave pardon of the Reader, because, whereas in the beginning I propounded unto my selfe to treat of the land, and of the inhabitants distinctly by themselves, I must of necessitie confusedly handle certaine matters in this first part, which do properly belong unto the second. This is come to passe through the fault of these writers, who have confounded this part of the inhabitants religion concerning the opinion of hell, or of the infernall prison, with the situation & miracles of the island. Wherefore that we may come to this matter, who can but wonder, that wise men should be growen to this point, not onely to listen after, but even to follow and embrace the dotings of the rude people? For the common sort of strangers, and the off-skowring of mariners (here I do except them of better judgement aswell mariners as others) hearing of this rare miracle of nature, by an inbred and naturall blockishnesse are carried to this imagination of the prison of soules: and that because they see no wood nor any such fewell layed upon this fire as they have in their owne chimneys at home. And by this perswasion of the grosse multitude, report grew strong, especially (as they are too much accustomed to banning and cursing) while one would wish to another the fire torments of this mountaine. As though elementarie, materiall, and visible fire could consume mens soules being spirituall, bodillesse, and visible substances. And to be short, who can but wonder, why they should not faine the same prison damned soules, aswell in mount Aetna, being no less famous for fires and inflamations then this? But you will say, that Pope Gregorie fained it so to be. Therefore it is purgatorie. I am content it should be so then there is the same trueth of this prison that the

THE TRUE STATE OF ICELAND

A.D.
1592.

is: of purgatorie. But before I proceede any further [I. 560.]
I thinke it not amisse to tell a merie tale, which was
the originall and ground of this hellish opinion: namely
that a ship of certaine strangers departing from Island,
under full saile, a most swift pace, going directly on her
course, met with another ship sailing against winde &
weather, and the force of the tempest as swiftly as
themselves, who hailing them of whence they were,
answere was given by their governour, De Bischoep van
Bremen: being the second time asked whether they
were bound? he answered, Thom Heckelfeld tho, Thom
Heckelfeld tho. I am affeard lest the reader at the
sight of these things should call for a bason: for it is
such an abominable lie, that it would make a man cast
his gorge to heare it. Away with it therefore to fenny
frogs, for we esteeme no more of it, then of their
croaking coax coax. Nay, it is so palpable that it is
not worthy to be smiled at, much lesse to be refuted.
But I will not trifle any longer with the fond Papists:
let us rather come unto our owne writers.

And first of all I cannot here omit a saying of that
most worthie man Doctor Caspar Peucer. There is in
Islande (quoth he) mount Hecla, being of as dreadfull
a depth as any vaste gulfe, or as hell it selfe, which
resoundeth with lamentable, & miserable yellings, that
the noise of the cryers may be heard for the space of
a great league round about. Great swarmes of ugly
blacke Ravens and Vultures lie hovering about this
place which are thought of the inhabitantes to nestle
there. The common people of that countrey are verily
perswaded, that there is a descent downe into hell by
this gulfe: and therefore when any battailes are foughten
else where, in whatsoever part of the whole world, or
any bloudie slaughters are committed, they have learned
by long experience, what horrible tumults and out-cries,
what monstrous skritchies are heard round about this
mountaine. Who durst be so bold (most learned Sir)
to bring such an incredible report to your eares?

A.D.
1592.

THE ENGLISH VOYAGES

Neither hath Island any Vultures, but that second kinde of Eagles, which Plinie noted by their white tayles, and called them Pygarsi: neither are there any with us, that can beare witnesse of the foresaid spectacle: nor yet is it likely that Ravens and Eagles would nestle in that place, when as they should rather be driven from thence by fire and smoke, being things most contrarie to their nature. And yet notwithstanding for prooffe of this matter, as also of a strange tumult heard within the hollow of the mountaine, they allege the experience of the inhabitants, which indeede testifieth all things to the contrarie. But whereabout should that hole or windowe of the mountaine be, by the which we may heare outcries, noyse and tumults done among them, who inhabite the most contrarie, distant, and remote places of the earth from us? Concerning which thing I would aske the author of this fable many questions, if I might but come to the knowledge of him: in the meane time I could wish that from hencefoorth he would learne to tell troth, & not presume with so impudent a face to enforme excellent Peucer, or others, of such unknownen and incredible matters.

But to returne to Munster, who endeavouring search out the causes of the great and strange fire that famous hill Aetna, is it not monstrous that the very same thing which he there maketh natural, he should here imagine to be preternaturall, yea infernal? But why do I speake of Aetna? Let us rather consider what Munster in another place thinketh of the burning of Hecla.

*Munsterus
Cosmographi:
Universalis lib.
cap. 7.*

It is without doubt (saith he) that some mountaine and fields burned in old time throughout the whole world: and in this our age do burne. As for example mount Hecla in Island at certaine seasons casteth abroad great stones, spitteth out brimstone, and disperseth ashes for such a distance round about, that the land cannot be inhabited within 20. miles thereof. But when mountaines do continually burne we understand that

THE TRUE STATE OF ICELAND

A.D.

1592.

There is no stopping of the passages, wherby they poure
 an abundance of fire sometime flaming, & sometime
 making as it were a streaming flood. But if betweene
 the fire encreaseth, all secret passages being shut
 the inner parts of the mountaine are notwithstanding
 damaged. The fire in the upper part, for want of
 matter, somewhat abateth for the time. But when a
 vehement spirite (the same, or other passages being
 open again) doth with great violence breake prison, it
 throweth forth ashes, sand, brimstone, pumistones, lumpes
 resembling iron, great stones, & much other matter, not
 without the damage of the whole region adjoyning.
 Thus farre Munster. Where consider (good Reader)
 how he cutteth his throat with his owne sword, consider
 (say) that in this place there is the very same opinion
 of the burning of Hecla, & the burning of Aetna, which
 notwithstanding in his 4. booke is very diverse, for there
 is faine to run to infernall causes. A certaine fierie
 mountaine of West India hath farre more friendly cen-
 ters, & historiographers then our Hecla, who make
 it an infernall gulfe therof. The History of which
 mountaine (because it is short & sweete) I will set downe,
 as written by Hieronimus Benzo an Italian, in his
 history of the new world, lib. 2. These be the words.
 But 35. miles distant from Leon there is a mountaine
 which at a great hole belcheth out such mightie balles of
 fire, that in the night they shine farre and neare, [I. 561.]
 some 100. miles. Some were of opinion that within it
 was molten gold ministring continuall matter & nourish-
 ment for the fire. Hereupon a certain Dominican Frier,
 desiring to make trial of the matter, caused a brasse
 kettle & an iron chain to be made: afterward ascending
 to the top of the hill with 4. other Spaniards, he letteth
 downe the chaine & the kettle 140. elnes into the
 fire: there, by extreme heate of the fire, the kettle,
 & the chaine melted. The monke in a rage ran
 to Leon, & chid the smith, because he had made
 the chaine far more slender then himselfe had com-

A.D.
1592.

THE ENGLISH VOYAGES

manded. The smith hammers out another of n
substance & strength then the former. The Mo
returnes to the mountains, and lets downe the chain
the cauldron: but with the like successe that he
before. Neither did the caldron only vanish & melt aw
but also, upon the sudden there came out of the dept
flame of fire, which had almost consumed the Frier
his companions. Then they all returned so astonish
that they had small list afterward to prosecute
attempt, &c. What great difference is there betw
these two censures? In a fiery hill of West India
search for gold: but in mount Hecla of Island
seeke for hel. Howbeit they wil perhaps reject this
thing too new, & altogether unknowne to ancient wri
Why therefore have not writers imagined the same pr
of soules to be in Chimæra an hill in Lycia (which
report, flameth continually day and night) that i
mount Hecla of Island? Why have they not imag
the same to be in the mountaines of Ephesus, w
being touched with a burning torch, are reporte
conceive so much fire, that the very stones & sand
in the water are caused to burne, & from the whi
staffe being burnt upon them, & traile after a ma
the ground) there proceede whole rivers of fire, as I
testifieth? Why not in Cophantrus a mountain
Bactria, alwayes burning in the night? Why not i
Isle of Hieria, flaming in the midst of the sea?
not in Aeolia in old time likewise burning for ce
daies in the midst of the sea? Why not in the fie
Babylon burning in the day season? Why not in
fields of Aethiopia glittering alwaies like stars in
night? Why not in the hill of Lipara opening w
wide and bottomlesse gulfe (as Aristotle beareth re
whereunto it is dangerous to approach in the n
from whence the sound of Cymbals and the noy
rattles, with unwonted and uncouth laughers are h
Why not in the field of Naples, neare unto Pu
Why not in the Pike of Teneriffa before mentioned

THE TRUE STATE OF ICELAND

A.D.
1592.

is continually burning and casting up stones into
 aier, as Munster himselfe witnesseth? Why not in
 Aethiopian hill, which Plinie affirmeth to burne
 e then all the former? And to conclude, why not
 he mountaine of Vesuvius, which (to the great
 age of al the countrey adjoyning, & to the utter
 ruccion of Caius Plinius prying into ye causes of so
 age a fire) vomiting out flames as high as the clouds,
 ug the aire with great abundance of pumistones, and
 s, & with palpable darknesse intercepting the light
 ie sunne from al the region therabout? I wil speake,
 et speake no more then the truth: because in deede
 foresaw, that men would yeeld no credite to those
 gs as being too well knowen, though they should
 :feined them to have beene the flames of hell: but
 thought the burning of Hecla (the rumor whereof
 e more slowly to their eares) to be fitter for the
 olishing of this fond fable. But get ye packing, your
 d is found out: leave off for shame hereafter to
 wade any simple man, y^t there is a hel in mount
 la. For nature hath taught both us & other (maugre
 : opinion) to acknowledge her operations in these
 orkes, not the fury of hell. But now let us examine
 w more such fables of ye common people, which have
 unhappily misledd our historiographers & cosmo-
 hers.

[The eight

A.D.
1592.

THE ENGLISH VOYAGES

The eight section.

Frisius.
Zieglerus.
Olaus magnus.

Neare unto the mountaines (the 3. fornamed Hecla &c.) there be three vaste holes, the depth whereof, especially at mount Hecla, cannot be discerned by any man, be he never so sharpe sighted: but there appeare to the beholders thereof certaine men at that instant plunged in, & as yet drawing their breath, who answer their friends (exhorting them with deepe sighs to returne home) that they must depart to mount Hecla: and with that, they suddenly vanish away.

TO confirme the former lie, of an earthly & visible hell (albeit I will easily grant that Frisius in writing these things did not entend to reproch any, but only to blaze abroad new & incredible matters) certaine idle companions knowing neither hell nor heaven have invented this fable, no lesse reprochfull then false, and more vaine & detestable then Sicilian scoffes. Which fellowses these writers (being otherwise men of excellent parts, and to whom learning is much indebted) have followed with an over hastie judgement.

[I. 562.]

But it were to be wished, that none would write Histories with so great a desire of setting foorth novelties & strange things, that they feare not, in the regard to brooch any fabulous & old-wives toyes, & so defile pure gold with filthy mire. But I pray you, he might those drowned men be swimming in the infernal lake, & yet for al that, parleing with their acquaintances & friends? What? Will you conjure, & raise up us from death to life old Orpheus conferring with his wife Euridice (drawen backe againe down to the Stygian flood) & in these parts of the world, as it were by the bankes of snowey Tanais, & Hebrus descanting upon his harpe? But in very deed although others will not acknowledge the falshood, & vanity of these trifles, Cardane being a diligent considerer of all things in his 18. booke de subtilitate, doth acknowledge & find the

out. Whose words be these. There is Hecla a mountaine in Island, which burneth like unto Ætna at certain seasons, & hereupon the common people have conceived an opinion this long time, that soules are there purged: some, least they should seeme liars, heape up more vanities to this fable, that it may appeare to be probable, & agreeable to reason. But what be those vanities? namely, they feine certaine ghosts answering them, that they are going to mount Hecla: as the same Cardane saith. And further he addeth. Neither in Island only, but every where (albeit seldome) such things come to passe. And then he tels this storie following of a man-killing spright. There was (saith he) solemnized this last yeare the funerall of a common citizen, in the gate neare unto the great Church, by that marketplace, which in regard of the abundance of herbs, in our toong hath the name of the herbmarket. There meets with me one of mine acquaintance: I (according to the custome of Phisitians) presently aske of what disease the man died? he giveth me answere that this man used to come home from his labour 3. houres within night: one night among the rest he espied an hobgoblin pursuing him: which to avoid, he ran away with al speed: but being caught by the spright, he was throwne down upon the ground. He would faine have made a shout, & was not able. At length (when the spright & he had struggled together upon the ground a good while) he was found by certain passengers, & carried home halfe dead. And when he was come to himselfe againe, being asked what was the matter, he up and tolde this strange relation. Hereupon (being utterly daunted, & discouraged, when neither by his friends, nor by Phisitians, nor by Priests, he could be perswaded, that these things were but his owne conceits, & that there was no such matter) 8. daies after he died. I heard also afterward of others which were his neighbors, that no man could more constantly affirme himselfe to be wounded of his enemy, then this man did, that he

A.D.
1592.

THE ENGLISH VOYAGES

was cast upon the ground by a ghost. And when some demanded what he did, after he was tumbled on the earth? The dead man (quoth he) laying his hands to my throat, went about to strangle me: neither was there any remedy, but by defending my selfe with mine own hands. When others doubted least he might suffer these things of a living man, they asked him how he could discerne a dead man from a living? To this, he rendered a very probable reason, saying that he seemed in handling to be like Cottum, & that he had no weight, but held him down by maine force. And presently after he addeth. In like manner as in Island, so in the desert sands of Ægypt, Æthiopia, and India, where the sunne is hoat, the very same apparitions, the same sprights are wont to delude wayfaring men. Thus much Cardane. Yet from hence (I trow) no man will conclude as our writers of Island do, that in the places of Ægypt, Æthiopia, and India, there is a prison of damned soules.

I thought good to write these things out of Cardane, that I may bring even the testimony of strangers on our sides, against such monstrous fables. This place of Cardane implieth these two things, namely y^t apparitions of sprights are not proper to Island alone (which thing al men know, if they do not maliciously feigne themselves to be ignorant) And secondly that that conference of the dead with the living in ye gulfe of Hecla is not grounded upon any certainty, but only upon fables coined by some idle persons, being more vaine then any bubble, which the brutish common sort have used, to confirme their opinion of the tormenting of soules. And is there any man so fantastick, that wilbe induced to beleeeve these gulfes, mentioned by writers, to be any where extant, although they be never so ful of dead mens miracles? yea doubtlesse. For from hence also they say, y^t reproches are justly used against our nation: namely, y^t there is nothing in all the world more base, & worthlesse then it, which containeth hell within the bounds therof. This verely is the good that we have gotten

THE TRUE STATE OF ICELAND

A.D.
1592.

by those historiographers, who have bin so greedy to publish novelties. But this opinion, bred by the sottishnes of the common people hath hitherto (as I hope) bene sufficiently overthrowen as a thing foolish & vaine, and as being devised for the upbrayding of our nation. Wherefore, proceede (friendly Reader) and be farther instructed in this philosophy of infernall secrets.

The ninth section.

But round about the Iland, for the space of 7. or 8. moneths in a yere there floateth ise, making a miserable kind of mone, and not unlike to mans voice, by reason of the clashing together. The inhabitants are of opinion that in mount Hecla and in the ise, there are places wherein the soules of their countrey men are tormented.

NO doubt, a worthy augmentation of the history, concerning the hel of Island, shut up within the botome of one mountaine, & that no great one: yea, at some times (by fits and seasons) changing places: [I. 563.] namely, when it is weary of lurking at home by the fires side within ye mountaine, it delighteth to be ranging abroad, & to venter to sea, but without a ship, & to gather it selfe round into morsels of yce. Come forth, & give eare all ye y^t wonder at this secret. Lo, I will afford these historiographers another addition of history very notable. Let them write therfore, that ye Islanders have not only hel within their jurisdiction, but also y^t they enter into it willingly & wittingly, & come forth againe untouched ye very same day. How can that be? Why: it is an ancient custome of the Island that they which inhabite neare the sea shoare do usually go betimes in a morning to catch Seales, even upon the very same ise which the historiographers make to be hel, & in the evening returne home safe and sound. Set downe also (if ye please) that the prison of the damned is kept in store by the Islanders in coffers and vessels, as we shall anon heare out of Frisius.

Frisius and Munster.

Taking of Seales on the ice.

A.D.
1592.

THE ENGLISH VOYAGES

*Westerne
windes dis-
perse the ice.*

*Ice floateth
not 7. or 8.
moneths about
Island.*

But you had need wisely to foresee, lest ye Islanders beguile all your countries of the commendation of courage and constancy : namely, as they (for so it pleaseth your writers to report) who both can & will endure the torments of hell, & who are able to breake through & escape them, without any farther hurt : which thing is necessarily to be collected out of that, that hath bin before mentioned. And I am able to reckon up a great many of our countrimen, who in ye very act of hunting, wandering somewhat farre from the shoare (the ice being dispersed by westerne winds) & for the space of many leagues resting upon the ice, being chased with the violence of the tempest, & some whole daies & nights being tossed up & downe in the waves of ye raging sea, & so (for it followeth by good consequence out of this probleme of the historiographers) have had experience of the torments, & paines of this hell of ice. Who at the last, the weather being changed, & the winds blowing at the North, being transported again to the shoare, in this their ship of ice, have returned home in safety : some of which number are alive at this day. Wherefore let such as be desirous of newes snatch up this, & (if they please) let them frame a whole volume hereof, & adde it to their history. Neither do these vaine phantasies deserve otherwise to be handled and confuted, then with such like meriments & sportings. But to lay aside all jesting, let us returne to the matter from whence we are digressed. First of all therfore it is evident enough out of the second section, y^t ice floateth not about this Iland, neither 8. nor 7. moneths in a yere : then, that this ice (although at some times by shuffling together it maketh monstrous soundings & cracklings, & againe at some times with the beating of the water, it sendeth forth an hoarse kind of murmuring) doth any thing at all resound or lament, like unto mans voice, we may in no case confesse. But wheras they say that, both in the Isle, and in mount Hecla we appoint certaine places, wherein the soules of our countrimen

THE TRUE STATE OF ICELAND

A.D.
1592.

re tormented, we utterly stand to the deniall of that :
nd we thanke God & our Lord Jesus Christ from the
otome of our hearts (who hath delivered us from death
& hell, & opened unto us the gate of the kingdome of
eaven) because he hath instructed us more truly, con-
cerning the place, whether the soules of our deceased
ountrimen depart, then these historiographers doe tell
us. We know and maintain that the soules of ye godly
re transported immediatly out of their bodily prisons,
not into the Papists purgatory, nor into the Elysian
ields, but into Abrahams bosome, into the hand of God,
& into the heavenly paradise. We know and maintaine
concerning the soules of the wicked, that they wander
not into the fires & ashes of mountaines, or into visible
ce, but immediatly are carried away into utter darknesse,
where is weeping & gnashing of teeth, where there is
colde also, & fire not common, but far beyond our
knowledge & curious disputation. Where not onely
bodies, but soules also, y^t is spirituall substances are
tormented. And we do also hold, y^t the Islanders are
no whit nearer unto this extreame & darke prison, in
regard of the situation of place, then the Germans, Danes,
Frenchmen, Italians, or any other nation whatsoever.
Neither is it any thing to the purpose, at all to dispute
of the place or situation of this dungeon. It is sufficient
for us, that (by the grace and assistance of our Lord
Jesus Christ, with whose precious blood we are re-
deemed) we shall never see that utter darknesse, nor
feele the rest of the torments that be there. Now let
us here shut up the disputation concerning the hell
of Island.

[The tenth

A.D.
1592.

THE ENGLISH VOYAGES

The tenth section.

Frisius.
Zieglerus.
Saxo.

If any man shall take a great quantity of this ice, & shall keepe it never so warily enclosed in a coffer or vessel, it wil at that time when the ice thaweth about the Iland, utterly vanish away, so that not the least part thereof, no nor a drop of water is to be found.

[I. 564.] Surely, this was of necessity to be added: namely, y^t this ice, which according to historiographers representeth mans voice, & is the place of the damned, doth not as all other things in this wide world, consist of ye matter of some element. For whereas it seemeth to be a body, when indeed it is no body: (which may directly be gathered out of Frisius absurd opinion) whereas also it peirceth through hard & solide bodies, no otherwise then spirits & ghosts: therfore it remaineth, seeing it is not of an elementary nature, y^t it must have either a spirituall, or a celestial, or an infernal matter. But y^t it should be infernall, we can not be perswaded, because we have heard that infernall cold is farre more unsufferable then this ise, which useth to be put into a boxe with mens hands, & is not of force any whit to hurt even naked flesh, by touching therof. Nor yet will we grant it to be spirituall: for we have learned in naturall Philosophy, that spiritual substances can neither be seene nor felt, & cannot have any thing taken from them: all which things do notwithstanding most manifestly agree to this ise of the Historiographers, howsoever according to them it be supernatural. Besides also, it is most true, that the very same yse being melted with the heat of the sunne, & resolved into water, upon the upper part therof, standeth fishermen in as good stead to quench their thirst, as any land-river would do, which thing can no way be ascribed to a spirituall substance. It is not therefore spirituall, nor yet infernall. Now none wilbe so bold to affirme, that it hath celestial matter, least some man perhaps might hereupon imagine, y^t this ise hath brought hell (which the historiographers

annexe unto it) downe from heaven together with it selfe: or that the same thing should be common unto heaven, being of one & the same matter with ise, & so that the prison of the damned may be thought to have changed places with the heavenly paradise, & all by the oversight of these Historiographers. Wherefore seeing the matter of this historicall ise is neither elementarie (as we have so often proved by this place of Frisius) neither spirituall, nor infernall, both which we have concluded evidently, in short, yet sound and substantiall reasons: nor yet celestially matter, which, religion forbiddeth a man once to imagine: it is altogether manifest, y^t according to the said historiographers, there is no such thing at all, which notwithstanding they blaze abroad with such astonishing admiration, & which we thinke to be an ordinary matter commonly seene and felt. Therefore it is, and it is not: which proposition when it shall fall out true, in the same respect, in the same part, and at the same time, then will we give credite to these frozen miracles. Now therefore the Reader may easily judge, that we need none other helpe to refute these things, but onely to shew how they disagree one with another. But it is no marvell that he, which hath once enclined himselfe to the fabulous reports of the common people, should oftentimes fall into error. There was a like strange thing invented by another concerning the sympathy or conjoining of this ise: namely, that it followeth the departure of that huge & lumpe, whereof it is a part, so narrowly, & so swiftly, that a man by no diligence can observe it, by reason of the unchangeable necessitie of following. But we have oftentimes seene such a solitarie lumpe of ise remaining (after the other parts thereof were driven away) and lying upon the shore for many weekes together, without any posts or engines at all to stay it. Therefore it is plaine that these miracles of ise are grounded upon a more slippery foundation then ise it selfe.

A.D.
1592.

THE ENGLISH VOYAGES

The eleventh section.

Frisius. Not farre from these mountaines (the three forenamed) declining to the sea shoare, there be foure fountaines of a most contrary nature betweene themselves. The first, by reason of his continuall heat converteth into a stone any body cast into it, the former shape only still remaining. The second is extremely cold. The third is sweeter then hony, and most pleasant to quench thirst. The fourth is altogether deadly, pestilent, and full of ranke poison.

EVEN this description of fountaines doth sufficiently declare howe impure that fountaine was, out of which the geographer drew all these miraculous stories. For he seemeth to affirme, that the three foresaid mountaines doe almost touch one another: for he ascribeth foure fountaines indifferently unto them all. Otherwise, if he had not made them stand neare together, he would have placed next unto some one of these, two of the foresaide fountaines. But neither doe these mountaines touch (being distant so many leagues asunder) neither are there any such foure fountaines neare unto them, which, he that wil not beleewe, let him try. But to confute these things, the very contrarie of writers is sufficient. For another concerning fountaines gainsayth Frisius in these words. There burst out of the same hill Hecla two fountaines, one whereof, by reason of the cold streames, the other with intollerable heat exceedeth al the force of element. These be Frisius his two first fountaines, saving here is omitted the miracle of hardening bodies, by him attributed to one of the said fountaines. they cannot at one time breake forth, both out of the mountaine it selfe, and neare unto the mountaine.

But here I would willingly demandaund, by what reason any of the Peripateticks can affirme, that there is something in nature colder then the element of water, hotter then the element of fire. From whence (I

THE TRUE STATE OF ICELAND

A.D.
1592.

you, learned writers) proceedeth this coldnesse? From whence commeth this heate? Have we not learned out of your schole that water is an element most colde and somewhat moist: and in such sort most cold, that for the making of secundarie qualities, it must of necessitie be remitted, & being simple, that it cannot be applyed to the uses of mankind? I do here deliver these Oracles of the naturall Philosophers, not knowing whether they be true or false. M. John Fernelius, lib. 2. Phys. cap. 4. may stand for one witnesse amongst all the rest, & in stead of them all. So excessive (saith he) be these foure first qualities in the foure elements, that as nothing is hotter then pure fire, & nothing lighter: so nothing is drier then earth, & nothing heavier: and as for pure water, there is no qualitie of any medicine whatsoever exceedeth the coldnes thereof, nor the moisture of aire. Moreover, the said qualities be so extreme & surpassing in them, that they cannot be any whit encreased, but remitted they may be. I wil not heare heape up the reasons or arguments of the natural Philosophers. These writers had need be warie of one thing, lest while they too much magnifie the miracles of the fountains, they exempt them out of the number of things created, aswel as they did the ice of the Islanders. We wil prosecute in order the properes of these fountains set downe by the foresaid writers. The first by reason of his continuall heat. There be many Baths or hote fountains in Island, but fewer hemently hote, which we thinke ought not to make man wonder, when as I have learned out of authors, that Germanie every where aboundeth with such hote fountains, especially neere the foot of the Alpes. The hote fountains of Baden, Gebarsvil, Calben in the duchy of Wittenberg and many other be very famous: all which Achsius doeth mention in his booke de Arte medendi. And not onely Germanie, but also France, & beyond all the rest Italy that mother of all commodities, saith Strabo. And Aristotle reporteth, that about Epyrus

*Many hote
Baths in
Island.*

these hote waters doe much abound, whereupon the place is called Pyriplegethon. And I say, these things should therefore be ye lesse admired, because the searchers of nature have as wel found out causes of the heate in waters, as of the fire in mountaine namely, that water runneth within the earth through certaine veines of Brimstone & Allom, and from thence taketh not onely heat, but taste also, & other strange qualities. Aristotle in his booke de Mundo hath taught this. The earth (saith he) containeth within it fountaines not only of water, but also of spirite & fire: some of them flowing like rivers, doe cast forth red hote water from whence also doeth flow, sometimes luke-warm water, sometimes skalding hote, and sometimes temperate. And Seneca. Empedocles thought that Baths were made hote by fire, which the earth secretly containeth in many places, especially if the said fire bee under that ground where the water passeth. And Pontanus writeth learnedly concerning the Baian Baths.

No marvell though from banke of Baian shore
 hote Baths, or veines of skalding licour flow:
 For Vulcans forge incensed evermore
 doeth teach us plaine, that heart of earth below
 And bowels burne, and fire enraged glow.

From hence the flitting flood sends smokie stream
 And Baths doe boile with secret burning gleame
 I thought good in this place to touch that which
 Saxo Grammaticus the most famous historiographer
 the Danes reporteth. That certaine fountains of Is-
 do sometime encrease & flow up to the brinke: some-
 times againe they fall so lowe that you can scarce
 cerne them to be fountains. Which kind of foun-
 taine albeit they bee very seldome found with us, yet I
 make mention of some like unto them, produced
 nature in other countries, lest any man should thinke
 somewhat strange. Plinie maketh a great recitall of this.
 There is one (saith he) in the Isle of Tenedos, which
 at the Solstitium of sommer doth alwaies flow from

the sixth houre of the night, till the sixth. In the field of Atinas beyond the Apennine mountaine, there is a river which in the midst of sommer alwaies encreaseth, and in winter is dried up. He maketh mention also of a very great fountaine, which every houre doeth encrease and diminish. Neither is it to be omitted, that some rivers run under the ground, and after that fall againe into an open channel: as Lycus in Asia, Erasinus in Argolica, Tigris in Mesopotamia, unto which Cardan addeth Tanais in Russia: and those things which were thrown into the Esculapius fountaine at Athens, were cast up againe in Phalerico. And Seneca writeth that there are certaine rivers which being let downe into some cave underground, are withdrawn out of sight, seeming for the time to be utterly perished and taken away, and that after some distance the very same rivers returne, enjoying their former name and their course. And againe Plinie reporteth that there is a river received under ground in the field of Atinas that issueth out twentie miles from that place. All which examples and the like, should teach us that the fountaines of Island are not to be made greater wonders then the rest.

Doth forthwith convert into a stone any body cast into it. By these two properties, namely warmth or most vehement heat, & a vertue of hardening bodies doth Frisius describe his first fountaine. And I have heard reported (though I never had experience thereof my selfe) that there is such a fountain in Island not far from the bishops seat of Schalholt, in a village called Haukadal. Seneca reporteth of the like, saying: That there is a certain fountain which converteth wood into stone, hardening the bowels of those men which drinke thereof. And addeth further, that such fountains are to be found in certaine places of Italy: which thing Ovid in the 15. booke of his Metamor. ascribeth unto the river of the Cicones. [I. 566.]

Water drunke out of Ciconian flood
fleshy bowels to flintie stone doeth change:

A.D.
1592.

THE ENGLISH VOYAGES

Ought else therewith besprinckt, as earth or wood
becommeth marble streight : a thing most strange.

And Cardane. Georgius Agricola affirmeth, that in
the territorie of Elbogan, about the town which is named
of Falcons, that the whole bodies of Pine trees are con-
verted into stone, and which is more wonderfull, that
they containe, within certaine rifts, the stone called
Pyrites, or the Flint. And Domitius Brusonius re-
porteth, that in the river of Silar (running by the foote
of that mountain which standeth in the field of the cite
in old time called Ursence, but now Contursia) leaves
and boughs of trees change into stones, & that, not upon
other mens credite, but upon his own experience, being
borne & brought up in that country : which thing Plinie
also avoucheth, saying, that the said stones doe shew the
number of their yeeres, by the number of their Barks,
or stony husks. So (if we may give credite to authors)
drops of the Gothes fountain being dispersed abroad,
become stones. And in Hungary, the water of Cepusius
being poured into pitchers, is converted to stone. And
Plinie reporteth, that wood being cast into the river of
the Cicones, and into the Veline lake in the field of Pice,
is enclosed in a barke of stone growing over it.

*Rivers of Is-
land in sommer
season luke-
warme.*

The second is extremely cold. As for the second
fountaine, here is none to any mens knowledge so ex-
tremely cold : In deed there be very many that bee
indifferently coole, insomuch that (our common rivers
in the Sommer time being luke-warme) wee take delight
to fetch water from those coole springs. It may be that
there are some farre colder in other countries : for
Cardane maketh mention of a river (streaming from the
top of an hill in the field of Corinth) colder then snow :
and within a mile of Culma, the river called Insana
seeming to be very hote is most extremely cold, &c.

The third is sweeter than honie. Neither is this
altogether true. For there is not any fountaine with us,
which may in the least respect be compared with the
sweetnesse of honie. And therefore Saxo wrote more

THE TRUE STATE OF ICELAND

A.D.
1592.

ruly, saying, that certaine fountains (for there be very many) yeelding taste as good as beere: and also in the same place there are fountains & rivers not onely of divers tasts, but of divers colours.

And albeit naturall Philosophers teach, that water naturally of it selfe hath neither taste nor smel, yet it is likely (as we have touched before, which other call per accidens) that oftentimes it representeth the qualities of that earth wherein it is engendred, and through the veins whereof it hath passage and issue: and from hence proceed the divers & sundry smels, colours and savours of all waters. Of such waters doeth Seneca make mention, whereof some provoke hunger, others make men drunken, some hurt the memory, & some helpe it, & some resemble the very qualitie and taste of wine, as that fountaine which Plinie speaketh of in the Ile of Andros, within the temple of Bacchus, which in the Nones of January used to flow over with wine. And Aristotle reporteth, that in the field of Carthage there is a fountain which yeeldeth oile, & certaine drops smelling like Cedar. Also Orcus a river of Thessalie flowing into Peneus, swimmeth aloft like oile. Cardane reporteth, that there is in Saxonie, neere unto the town of Brunswic, a fountaine mixed with oile: and another in Suevia neere unto the Abbey called Tergensch. Also in the valley of the mountain Jurassus. He supposeth the cause of this thing to bee very fattie pitch, which cannot but containe oile in it. The same author saieth: It is reported that in Cardia neere to the place of Daschylus, in the white field, there is water sweeter then milke. Another also neere unto the bridge which we passe over going to the towne of Valdeburg. Propertius likewise in the third booke of his Elegies mentioneth certaine waters representing the savour of wine in these words.

*In lib. de
mirab. auscult.*

Amidst the Isle of Naxus loe, with fragrant smels
and fine

A freshet runs; ye Naxians goe fill cups, carouse,
there's wine.

A.D.
1592.

THE ENGLISH VOYAGES

This Naxus is one of the Ilands called Cyclades lying in the Ægean sea. Cardane giveth a reason hereof, namely, because Hydromel or water-hony, in long continuance will become wine. Aristotle nameth a fountaine in Sicilia, which the inhabitants use in stead of vineger. The same author maketh the cause of savours in water to be heate, because the earth being hote changeth and giveth savour unto the water.

Now concerning the colours of water so saith Cardane. There is the same reason (saith he) of the colours of water, that there is of the savours thereof, for both have their originall from the earth. For there is white water within two miles of Glaucia a town in Misena: red water in Radera a river of Misena not farre from Radeburg: & in old time neere unto Joppa in Judea: greene water in the mountaine of Carpathus by Neusola: skie-coloured or blue water betweene the mountains of Feltrius & Tarvisius: & it is reported that there was water of that colour in Thermopylis: cole-blacke water in Alera a river of Saxonie, at that place where it dischargeth it self into the Weser. The causes of these colours are the colours of the soile. Also Aristotle saith, that about the promontorie of Japigia, there is a fountaine which streameth blood: adding moreover, that Mariners are driven farre from that place of the sea, by reason of the extreme stench thereof. Furthermore, they say that in Idumæa there is a fountaine which changeth color foure times in a yeere: for sometimes it is greene, sometime white, sometime bloodie, & sometimes muddy coloured.

Concerning the smels of waters, thus writeth Cardane. There is the like reason of difference in smels. But for the most part the steames of waters bee unpleasant, because the earth doeth seldome times smel well. The water of the river Anigris in Aelis stanke, to the destruction, not onely of fishes, but also of men. About Meton in Messania, out of a certaine pond there hath bene drawen most sweet smelling, and odoriferous water.

THE TRUE STATE OF ICELAND

A.D.
1592.

I doe recite all these examples to the end that no man should make a greater wonder at the colours, smels, and savours of waters that be in Island, then at those which are in other countreis.

The fourth is altogether deadly. Isidore affirmeth, that there is a certaine fountaine whose water being drunke, extinguisheth life. And Plinie saieth, That about Nonaris in Arcadia, the river of Styx (neere the mountaine of Cillene, saieth Cardane: it would be contained in nothing but an horse-hoofe: and it is reported that Alexander the great was poisoned therewithal) not differing from other water, neither in smell nor colour, being drunke, is present death. In Berosus an hill of the people called Tauri, there are three fountains, every one of them deadly without remedy, & yet without griefe. And (which is the strangest thing of all the rest) Seneca maketh mention of a poole, into which whosoever looke, do presently die. But, as for this fourth fountaine of Frisius, which Saxo doeth likewise mention, we Islanders, as alwayes heretofore, so even at this day do testifie, that it is utterly unknowen unto us: and therefore in this regard, we render unto God immortal thanks, because he hath vouchsafed to preserve our nation from such fountains, from serpents and venemous wormes, & from al other pestiferous & contagious creatures.

*The same
Author saieth.*

*Island free
from snakes
and other
venemous
beasts.*

Furthermore about the foresaid mountains there is such abundance of brimstone. The three mountains called by Munster and Frisius, Fierie mountains, do all of them stand an huge distance from our Mines. Wherefore, when as neere unto these hills they have found out a place for foure fountains, which they doe so mightily extoll for wonders, they must needs have some Brimstone Mines also, standing a like distance from the said fountaines. And assuredly, neither about mount Hecla, as Munster would have it, nor by Frisius his fountaines (the report whereof how true it is, hath bene hitherto declared) is Brimstone digged up at this

A.D.
1592.

THE ENGLISH VOYAGES

*Brimstone
Mines onely in
the North part
of Island.*

day: nor I thinke ever was within the remembrance of our fathers. Neither is it true that Munster porteth concerning the abundance of Brimstone: name that it is almost the onely merchandize and tribute the Iland. For whereas the Iland is devided into four partes, the fourth part onely towards the North (but even the halfe thereof) doeth use it for merchand and there is not one crumme of Brimstone paid tribute of the Iland.

The twelfth Section.

Munster.

There are so great store of fishes in this Iland, they are laid forth on piles to be sold in the aire, as high as the tops of houses.

*Abundance
of fish about
Island diminished.*

IN the open aire. In deed we have seen other countries merchants doe so, until they had unladen their ships of outlandish wares, & filled them againe with fishes with other of our countrey merchandize. But when our men have done the like at any time, it is manifest. Certainly, that plentifull and ancient abundance of fish is now decayed, and the Islanders now begin to be pinched with the want of these and other good things, the Lord laying the just scourge of our impietie upon us, which I pray God we may duly acknowledge.

The thirteenth Section.

Frisius.

They have most swift horses, which wil run without ceasing a continual course for the space of 30. leagues.

|| Raine deere.

A Certaine Cosmographer in his Map of Island porteth concerning the horses of one parish, that they will run 20. leagues at once in a continued course. But we account both to bee impossible. For Munster writeth that those beasts which excell all other in swiftnesse & strength of body, called || Rangiferi, cannot run above 30. leagues in 24. houres.

THE TRUE STATE OF ICELAND

A.D.
1592.

The foureteenth Section.

ere be seen sometimes neere unto Island huge Whales *Munster.*
like unto mountains, which overturne ships, unlesse
they be terrified away with the sound of trumpets,
or beguiled with round and emptie vessels, which [I. 568.]
they delight to tosse up and downe. It sometimes
falleth out that Mariners thinking these Whales to
be Ilands, and casting out ankers upon their backs,
are often in danger of drowning. They are called
in their tongue Trollwal Tuffelwalen, that is to say,
the devilish Whale.

Ike unto mountains. Loe here once againe (gentle
Reader) Munsters falsifying eccho, and (as the pro-
be saieth) his blind dreame. Such a false and sence-
se over-reaching doeth exceedingly disgrace an historie,
d that by so much the more, by how much the lesse
cessary it is. For to what purpose should an Historio-
grapher make leasings, if history be a report of plaine
meth? Why should he use such strange surmountings?
hat is it that he would perswade, or whither would
ravish the Reader, if he propoundeth unto himselfe
thing but the simple declaration of things?

Poets and Painters had leave of old,
To feigne, to blaze, in all things to be bold.
But not Historiographers.

The backs of Whales which they thinke to be Ilands. *Certain letters
sent by Bran-
dan bishop of
Breme, to
preach Chris-
tian faith in
the North.*
his fable, like all the rest, was bred of an old, ridiculous
and vaine tale, the credite and trueth whereof is not
worth a strawe. And it is this that foloweth, namely,
that the bishop of Breme (called by the ancient Norwaies
Brandan, and by Kranzius, if I be not deceived, Alebran-
dan) in old time sent certaine Legates with a Coven-
t of Friars to preach and publish in the North the popish
faith, which was then thought to bee Christian: and
when they had spent a long journey in sailing towards
the North, they came unto an Iland, and there casting

A.D.
1592.

THE ENGLISH VOYAGES

their anker they went a shore, and kindled fiers (P
it is very likely that the Mariners were not a E
vexed with the nipping cold which they felt at sea) = O
so provided victuals for the rest of their jour-
But when their fires grew very hote, this Iland sarr-
and suddenly vanished away, and the Mariners esca-
drowning very narrowly with the boate that was pres-
This is the foundation of the matter, but how incred-
it is, I appeale to the Reader. But what ailed the
Mariners, or what meant they to doe, who in a tem-
pestuous sea, seeing a rocke before their eyes, or (as
Munster saith) a little Iland, would not rather with all
diligence have avoided it for feare of running a shore
and shipwracke, then to rest in such a dangerous har-
bour? But in what ground should the anker be fastened?
for Mariners for the most part are destitute of such
long cables, whereby they may let downe an anker to
the bottom of the maine sea, therefore upon the backs
of Whales, saith Munster. But then they had need
first to bore a hole for the flouke to take hold in. O
silly Mariners, that in digging cannot discern Whales
flesh from lumps of earth, nor know the slippery skin
of a Whale from the upper part of the ground: without
doubt they are woorthy to have Munster for a Pilot.
Verily in this place (as likewise before treating of the
land-miracles of Island) he gathereth fruits as they say,
out of Tantalus his garden, and foloweth hard after
those things which will never and no where be found,
while he endeavoureth to proule here and there for
miracles, perusing sea and land to stuffe up his history:
where notwithstanding he cannot hunt out ought but
feigned things.

But they are called in their language Trollwal. Go
not further then your skil, Munster, for I take it you
cannot skil of our tongue: and therefore it may be
a shame for a learned man to teach others that which he
knoweth not himselfe: for such an attempt is subject
to manifold errors, as we will shew by this your example.

THE TRUE STATE OF ICELAND

A.D.
1592.

While you take in hand to schoole others, & to teach
by what name a Whale-fish is to be called in our
language, leaving out through ignorance the letter H,
almost alone maketh up the signification of the
word you deliver that which is not true: for val in
our language signifieth not a Whale, but chusing or
choosing of the verbe Eg vel, that is to say, I chuse,
I make choise, from whence val is derived,
But a Whale is called Hualur with us, & there-
fore you ought to have written Trollhualur. Neither
Troll signifie the devill, as you interpret it,
but certaine Giants that live in mountaines. You see
therefore (and no marvel) how you erre in the whole
word. It is no great injurie to our language being
corrected: word onely: because (doubtlesse) you knew
more then one.

Others also do offend in the same fault, for it is
not to be allowed that a certaine man being about to
draw a Map of Island received from Islanders
himself, had rather marre the fashion of all, or
change the deed of the most names of Capes, Baies,
Mountaines, springs, rivers, homocks, valleis, hills &
certaine (because that being ignorant of our language,
and not able to read those things aright, which he
learned from our countrey men) he had rather (I say)
change & corrupt them all, then learne of the Islanders
the names themselves, which at that time, namely in the yeere
1592, lived in the universitie of Hafnia, or Copen-
hagen, how every thing ought to be read and written.
We esteeme him for this his wilfull marring of
native names and words, (whereupon it came to [I. 569.]
that we reading the same, could acknowledge
few to be our owne) that he is no slight offender
of our tongue, otherwise retaining the pure and
ancient proprietie.

Now we have after some sort examined most of
the names of Island, which our writers have men-

Notwithstanding before we enter into any

A.D.
1592.

THE ENGLISH VOYAGES

*Who be the
Islandish
writers?*

*Speculum
regale.*

further matter, we thinke it good in this section to touch that which the last forenamed man (in this Map of Island, that he caused to be put forth in ye foresaid yeere under his own name) hath given out concerning two other fountains besides the former: whereof the one should die white wooll black, & the other blacke wooll white. Which thing where he received it, or whence he had it, we can by no means imagine: for it is not to be found in our own writers, nor in ye writers of other countries. But whence soever it be, it is but a tale, & hath not one iote of trueth in it. And although it be incredible That black wooll may be died of a white colour, seeing it is affirmed by Plinie, that blacke wooll (of all other) will receive no colour: notwithstanding there is some such thing reported by Theophrastus: namely, that there is a river in Macedonia which maketh blacke sheepe white. Also, that Norway pamphlet called the Roiall looking-glasse, which I mentioned before, doth attribute these fountains to Ireland, which is also called Hybernia, and not to Island. Which peradventure deceived the Reader, reading in a strange language S instead of R.

That likewise deserveth no better credite which another Author writeth: That there is a certaine great stone in Island which runneth up and downe the crags and clifs of mountaines by no outward force, but by the owne proper and naturall motion. Hee that will beleieve this, what will he not beleieve? For it is such a rare devise that the Epicures themselves (who yet seemed to Lucian to have fained many incredible things) I am sure never invented the like: unless perhaps the sayd Author doeth imagine, that a man (who is called of the Islanders by the proper name Stein) should compasse about, and clime up certain rockes: which although it be ridiculous to put a story of wonders, namely, that a man should move or walke, yet is it so to bee supposed to save credite of the Author, that we may not more severely

THE TRUE STATE OF ICELAND

A.D.
1592.

lemne that fable, which is so sencelesse of it selfe not woorthy to be read.

They are guiltie of the same crime also who have ad out ravens, pies, hares and vultures, all white sland: for it is wel knownen that vultures come seldome, together with the Ise of the sea, unto as beares also (but they seldomer then vultures) a certaine kind of crows called by the Islanders rakur. But as for white pies, hares, and ravens, ad never had any.

*Vultures,
beares and
crows come
upon the drift
Ice into Island.*

nd these in a maner be the things which, in regard our daily busines, we were able at this present to ord, as touching the former part of our treatise, h were penned by me for this purpose (as in the nning I did protest) that the errors of Authors urning an unknowen land, and the affected vanitie of some men might be disclosed, for I am not ous to diminish any mans good name: but because onsecrated these my labours to trueth and to my ntrey, I could not chuse but shew, that those things h hitherto have bene reported by many concerning Island deserve very litle credite: and so to addresse selfe unto the matters folowing concerning the abitants.

Here endeth the first part of the Commentarie.

Of Island the second part, concerning
the Inhabitants.

[Aving hitherto finished the miracles of Island with certaine other particulars belonging to the first t, the which while writers doe wonder at, and diversly oll as it were the fountains of Agamemnon, yea, as rgs besides and against all nature, they have bene y carelesse both of trueth it selfe, & of their owne lite. Now the course of the present speach doeth onish mee to make haste unto the other part of treatise concerning the Inhabitants: wherein what

A.D.
1592.

THE ENGLISH VOYAGES

I should first say, or where I should begin, I am altogether ignorant. For there be such monstrous, and so many mocks, reproches, skoffes, and taunts of certaine men against us poore Islanders dwelling in the utmost parts of the world (and amongst these also, some things of theirs who take upon them to professe most simple trueth, namely Historiographers) insomuch, that to reckon up the particulars were nothing els but to tell the drops of the Icarian sea. But as I said in the beginning, we will not deale alike severely with all. For although Krantzius, Munsterus, Frisius & others have written many things too boldly of our nation: yet having otherwise deserved wel of learning by their monuments, they shalbe still in ye same reputation wth us that they are worthy of. Howbeit in the meane time, although a man would free them from the marke of slanderers, yet is it no small matter that they should [I. 570.] broch certaine sencelesse, impossible & ridiculous things, such as those are which we have hitherto laid downe: as also that they should record in histories prophane and horrible untrueths, some of which kind shal now immediately be discussed. As for others, whatsoever they be, who upbraide the nation of Islanders with daily reproches, they are to have that answeere in a readinesse which such men deserve. In the number of whom, that scoffer is to be accounted, who by a company of rimes published in the Germane tongue, to the disgrace of our countrey, hath brought his name into everlasting ignominie.

Wherefore as our present businesse requireth, while we are in hand with the writings of Authors concerning this matter, although we meet with some things containing litle reproch, notwithstanding we will examine m^{any} of them, noting the errors as hitherto wee have do^{ne} in the meane time also when they shall alleage trueth, we will in no case dissemble it. And after maner, first we will heare Munster, Krantzius Frisius, and others also, if there be any more, what

THE TRUE STATE OF ICELAND

A.D.
1592.

say, rejecting that Parot and his Dutch rimes with fell slander, as he is woorthy, unto the e. First therefore the sayd Authors write con- the faith or religion of the Islanders: and of their Maners, Customes, and course of maner folowing.

The first Section.

t Metropolitane of Hamburg in the yeere of 1070. saw the Islanders converted unto stianitie: albeit, before the receiving of Christian y, they lived according to the lawe of nature, and not much differ from our lawe: therefore at their ble request, he appointed a certaine holy man ed Isliet to be their first Bishop.

*Krantzius in
præfatione
sua Nor-
wegiæ.*

ntzius in these words, and Munster other where, e seeme to attribute unto the Islanders the pre- of Christian faith: and they should deale both ng themselves and the trueth, if they did not in aces deprive us of the same. For (to speake of us anone) that which Munster before reported ng our faith or opinion about the place and of hell, is very farre from Christian pietie: to be desirous to prie into those secrets which th kept close unto himselfe alone, and which his is, should exceed our capacitie: for there is not ng found in the holy Scriptures of this matter, the place and situation of hell, or of eternall fire d for the devill and his angels, and so for all soules, is bounded or compassed about. The ble (I say) assigneth no locall or bodily situation the earth, or upon the earth, or in any other this world, to that prison of the damned: but it h that this earth shall perish, and that a new earth, v heavens shall be created for the habitation of d holy men, Revel. 2. 2. Pet. 3. and Esay 65. re a Christian man willingly giveth over to search h hidden secrets: and he accounteth it unlawful

A.D.
1592.

THE ENGLISH VOYAGES

to receive or deliver unto others, opinions (grounded upon no plaine and manifest places of Scripture) for certainties and trueths. Deut. 4. and 12. Esay 8. Matth. 27. 2. Tim. 3.

Further also that commendation wherewith Munster and Krantzius doe grace the Islanders, is meerly contrary to Christian religion: namely, that they make al one reckoning of their whelps and of their children. But more of this matter anone in the 7. section. So therefore Munster disagreeeth with himselfe, whereas those whom he affirmeth to be Christians, afterward he maketh to be master-builders of hell. Also Krantzius and Munster both together, when as those whom they affirme to be engrafted by faith into Christ, they exempt from all sense of pietie and honesty, in that they write that their sonnes are not dearer unto them then their whelpes.

But to returne to the matter: In very deed we have no great thing to say concerning our religion, what, or of what sort it was when Gentilisme was first put to flight. No more (I thinke) have other Northern nations neere unto us to say concerning ye beginning of their faith. For (alas) we must needs confesse & bewaile with deepe sighes, that untill that day which shined unto us like the beginning of immortalitie, & brought unto us the pure doctrine of the gospel, our countrymen, as likewise other churches of the North, were over-spread with more then Cimmerian darknesse. But we may justly and religiously thinke thus much, that among us and our neighbours of Norway (for I will not range out of my bounds nor affirme any thing of unknowen people) after heathenish idolatry was rooted out, Christian faith of religion was first of more sincere and simple, as being more united with the purity of poperie at that time then afterward when in the pernicious leaven of the use of Rome they were corrupted, & the contagious infection growing from the purity thereof was dispersed through the whole world: for as it shal afterward appear, before the

THE TRUE STATE OF ICELAND

A.D.
1592.

atry of the papists began to prevaile, and did
worth nothing but faith in God the Father, the
the holy Ghost, like unto those two most
d kings of Norway, who as they had one
name, so had they one common care and pro-
advance the gospel of Christ. I meane Olaus
e of Thryggo, who was borne in the yeere of
58. attaining to the kingdom of Norway in the
of his age, and was the first, as we have heard,
ed Christ unto the Norwegians, over whom hee
five yeeres: and another of that name called
nctus the sonne of Harald, who in the yeere of
113. or there about, governed with more severitie,
he space of 17. yeeres did boldly deliver the
of Christ. In the yere of Christ 1030. being
slaine by wicked murtherers, he shed his blood
me of Christ in a town of Norway called Sticfla

[I. 571.]
*The first
christian king
of Norway.*

ountrey also had, among many other, one man
ent pietie whose name was Nialus, who about the
Christ 1000. lived in the village of Berthorshvol
n the parish of Island called Landehum: who
his experience in humane affaires, for his great
e and sage counsell was accompted famous.
reas in his time Island was turmoiled with many
tinies, the inhabitants being in subjection to no
r magistrate, he intermedled not in any quarels,
hat by his discreet vertue & diligence, hee set
and brought to composition a great number:
er did nor suffered violence, but onely upon the
of his life. So carefully avoyded he al seditions
es: and gave good assistance to others, who were
also to avoyd and escape them: neither did any
put in practise his counsel, but it turned to his
good: nor ever any did swerve therefrom, but
danger of his life and possessions. The wordes
the oracles that came from him were so certaine,
as wonderful from whence any man should have

*Nialus the
first knowone
professour of
Christian faith
in Island.*

A.D.
1592.

THE ENGLISH VOYAGES

so great and so sure forecast and counsell of things to come, as was found to be in him. Whereupon his discreet and provident wisdom joyned with counsell became a proverbe amongst us Nials byta raden: That is to say, the counsel of Nialus: or, the thing is done, or succeedeth by Nialus his counsel: when any busines was atchieved prudently, and with admirable discretion. This man, when, for a slaughter committed by his sonne without his knowledge, he was in his owne house beset with a 100. men, who had conspired his death, and when his enemies began on all sides to set his house on fire, seeing his ende approach, at length he brake into these words. Doubtlesse these things happen by fate, that is, by the will of God. Howbeit, I put my hope and confidence in Christ, that we (meaning his wife, and himselfe) although this our fraile body shal undergoe the corruption of death, in the fire of our enemies, yet, that it shalbe delivered from eternal flames. And so in the midst of these voyces, and in the fury of the flames, he with his wife and the manslayer his sonne, in the yere of Christ 1010. ended his life. A voyce undoubtedly full well beseeming the sonnes of God, arguing the notable comfort of his soule amidst the very pangs of death.

I therefore added those things to shew by what reason I was moved to thinke, that in the very beginning of Christianitie received amongst us, mens minds were not so beguiled and overwhelmed in the darkenes of errors, as of late, a little before these our times, they have bene.

*A summe of
the Islanders
Religion.*

But after the Lord God by Luther, and Luthers fellow-labourers in the vineyard of the Lord, and by his godly successours, did make the doctrine of salvation more manifest, and shaking off the heavie slothe, and thicke miste of our minds by the finger of his right hand, that is by his holy Spirit (Matth. 12. v. 28.) did plucke the eares of our hearts, and opened our eyes, that we might behold his saving health: We all, and every of us do beleve and confesse that God is a spirit (John 4. v.

THE TRUE STATE OF ICELAND

A.D.
1592.

eternal (Esay 40. v. 28.) infinite (Jere. 23. v. 24. 139. v. 7. 8. 9.) most good (Matth. 19. v. 17.) mighty (Gen. 17. 1. Revel. 1. 8.) one in being, and one in providence: one in the making and ordering of all things (Deut. 6. 5. Ephe. 4. 5.) But distinguished by the persons of the Godhead and their properties, the Father, the Sonne, and the holy Ghost (Matth. 28. 19. & 3. 17.) God the Father the first person of the Godhead creator of heaven and earth, and of all other things (Gen. 1. v. 1. and in those that follow) Upholder & governor of all (Psa. 115. 3. Heb. 1. 3.) Father of our Lord Jesus Christ (Psal. 2, 7. and verses following) and our Father through him (Rom. 8. 15.) Father of our soules and bodies (Luke 12. 12.) And Jesus Christ the second person of the Godhead is the Sonne of God the Father (John 1. 18. &c.) onely begotten (John 1. 29. Heb. 1. 2.) equal to his Father (John 17. 13. Joh. 1. 1.) true God (John 1. 2. &c.) appointed before the creation of all things (1. Pet. 1. 20. Revel. 13. 8. &c.) and presently after mans fall promised to be the Messias (Gene. 3. 15. &c.) published by signes unto the holy Patriarches, as unto Abraham (Gen. 12. 3. &c.) unto Isaac (Gen. 26. 4.) unto Jacob (Gen. 28. 14.) and confirmed by promises (Gen. 49. 10. Esa. 11. 1, 10.) prefigured by ye sacrifices of Moses (Exo. 12. 1. 2. &c.) and by other types, as namely by the offering of Isaac (Gen. 22.) by the lifting up of the son of man (Num. 21) by Jonas (Jonas 2. &c.) promised by the testimony of the Prophets (Esa. 7. 14.) at length in the fulnesse of time truly exhibited: in a man (John 1. 14. &c. Gal. 4.) that he died for our sins, and was raised againe for our justification (Rom. 5. &c.) Ascending into heaven (Acts 1. 9. &c.) and sitting in intercession for us at the right hand of his Father without ceasing (1. John 2. 1. &c.) by his holy Spirit [I. 572.] which is the thirde person of the Godhead, coequall, consubstantial to the Father and the Sonne, Acts. 4.) gathering the Church to himselfe by the Word,

A.D.
1592.

THE ENGLISH VOYAGES

and Sacraments (Matth. 16. 18. Rom. 10. 14. &c.) and sanctifying it to eternal life, Acts. 9. 31. &c. And that one day at the end of the world he will come from heaven (Acts 1. 11.) to judge the quicke and the dead (1. Thessal. 4. 15.) that he will render unto the wicked according to their workes, and that he wil judge them to eternal paines (Matth. 13. 42. & 25. 4.) but that he wil reward them with eternal life, who beleeve in his Name (Matth. 25. 34.) This Jesus Christ (I say) wee acknowledge to be our redeemer (Matth. 1. 21.) our head (1. Corinth. 12. 27.) and our Lord (Ephe. 4. 5.) And that wee in our holy baptisme do give, and have given our names unto him (Acts. 2. 38.) and that we are engrafted into him by baptisme (1. Corin. 12. 13.) And this we do plainly, ingenuously, freely, and willingly confesse, and witnesse: And as for all others who invent any other name in heaven given unto men by which they may be saved, we doe earnestly detest, curse, and condemne them (Acts. 4. 12.) We holde his most holy Word to be the onely rule of our salvation: And that alone (all mans devises being cast away and contemned) we propound unto our selves as an infallible rule, and level of our faith (Galat. 1. 8. Esai 29. 13. Ezech. 20.) which we conteine under the name of the olde and newe Testament (Hebr. 8.) delivered by the Prophets and Apostles (Ephe. 2. 20.) by the singular and infinite goodnesse of God, preserved ever unto this day and to be preserved hereafter alwayes in the Church (Matth. 28. last verse. Psal. 71. 18. 1. Cor. 11. 26.)

Therefore we render thanks unto our most gracious and Almighty God from our soule, and from our whole heart, because that even unto us being separated an huge distance from the rest of the body of his Church, and inhabiting the farthest parts of the world, hee would that this light graunted for the revelation of the Gentiles, and prepared before the face of all people, and in olde time favourably shewed to holy Simeon (for in Christ are all the treasures of wisdom hidden) which now doeth

THE TRUE STATE OF ICELAND

A.D.
1592.

enlighten and cherish with the saving beames thereof our whole nation, that hee would (I say) this light should come unto us. This in briefe (running over the very summe) is our faith, and our Religion, which by the direction of the holy Spirit, and of his Ministers in the vineyard of Christ, we have drawn and that out of the fountaines of Israel.

In the yeere of our Lord 1070. saw the Islanders *Krantzius.*
converted unto Christ, &c.

IT is doubtful unto us whether in these words Kranzius would have said, that ye Islanders were first converted unto Christ in the yeere of our Lord 1070: or whether he doth not deny that they were indeed before converted, but saith that it was knowne first unto Adalbert that yeere. But whethersoever of these he affirmeth: notwithstanding the yerely records, and most auncient Chronicles of our nation testifying the contrary do make his credite to be suspected in this place, unto which records and Chronicles, whether you had rather give assent concerning our owne proper and domestical affaires, done within the bounds of our Island, or to Krantzius or any other being ignorant in the story of our countrey, I appeale, (friendly reader) unto your owne discretion. For my part I am enforced by many reasons to agree rather unto our owne writers. For our countrey men affirme those things onely that be knowen, and in a maner domesticall: he writeth matters forreine and unknown: they have compiled their histories without the diffaming, disgracing or reprehending of any other nations, onely that they might assigne unto their owne acts and exploits the true time or age thereof: he hath intermeddled in his historie certaine things contrary to the trueth, and that to the upbraiding of our nation being most unknown unto him, as it shall immediatly appeare: they describe the names, yeres, order, succession of all the Bishops of Island: he mentioneth onely one, & that farre otherwise then the trueth. Furthermore,

*The most
ancient
Chronicles of
Island.*

A.D.
1592.

THE ENGLISH VOYAGES

that I may make good the credite of our Countreymen, I wil impart with strangers a fewe things which I found in our most ancient records of the conversion of Island unto Christ, and of the succession of Bishops in our Churches. Which although they be of litle moment, and not altogether worthy to be written, yet must they of necessitie bee set downe for the defence of the truth of our affaires against Krantzius and others: Thus therefore standeth the certeintie thereof.

*Island first
inhabited.*

In the yeere of Christ 874. Island (being indeed discovered before that time, as is above mentioned) was then first of all inhabited by certaine Noruagians. Their chiefetaine was one Ingulphus from whose name the East cape of Island is called Ingulffs hoffdi. These planters are reckoned up by name in our recordes more then to the number of 400. together with those of their blood and kinred, and great families besides: neither onely is their number described, but it is also plainly set downe, what coasts, what shores, and what in-land places eche of them did occupie and inhabite, and what names the first inhabitants did give unto Streights, bayes, harboroughs, necklands, creekes, capes, rockes, craggess, mountaines, hilles, valleys, homockes, springs, floods, rivers. And to be short, what names they gave unto their graunges or houses, whereof many at this day are retained and used. Therefore the Norwayses with their

[1. 1592.]

company peopled all the habitable parts of Island now occupied by them for the space of 60. yeeres or thereabout: but they remayned Ethnickes almost a 100. yeeres, except a very few which were baptised in Norwaie. But since a 100. yeeres from their first entrance being past, presently Christian Religion began to be considered upon, namely about the yeere of our Lord 974. Which thing above 20. yeeres after, was diversly attempted of many but without notable rebellion: amongst the rest there are mentioned two ecclesiastical Bishops, who with others diligently laboured in converting the Island to Christian faith: the first was one Fridericus a

*Fridericus
Bishop of the
Island who first
baptized the
Islanders
in 1000.
After him
came
St. Olaf.*

THE TRUE STATE OF ICELAND

A.D.
1592.

son borne, who in the yeere 981. came into Island, behaved himselfe courageously in the office of teaching, and prevailed so much, that in the yeere 984. churches were used in Island.

But the other outlandish Bishop or preacher whom called Thangbrandt came first into Island in the yeere 997.

And then after 26. yeeres consulting about Religion, in the yeere 1000. it was decreed in a generall assembly of all the inhabitants by their whole consent, the worship of heathenish Idoles being abandoned, should embrace Christian Religion. *Anno Domini 1000.*

And againe, in the yeere 1050. it was decreed in a solemn assembly of the inhabitants, that temporall or politike laws (the constitutions whereof being brought out of the heathen were communicated unto the Islanders by one Thangbrandt in the yeere 926.) should every where give place to the Canon or divine Lawe.

In the yeere 1056. one Isleif went beyond the seas of Island to be consecrated bishop of Island. He came home consecrated into Island, and entred the bishopricke of Schalholt in the yeere 1057. He died in the yeere of his age 74. The 4. of the month of July.

These things perhaps wil seeme trifling, short and base, insufficiently worthy to be mentioned, together with other matters which follow: but neither doe wee follow the Romane history, neither yet shall these things be so trifling, but that they may be of sufficient

to convince the errours of Krantzius and others, serving to our purpose. And undoubtedly as touching the truth of our histories, it is evident that Saxo Grammaticus attributeth very much unto them: whose words in his preface of Denmarke be these: Neither is the silence of the Thylenses (for so he calleth Islanders) to be smothered in silence: who when as by reason of the native barrennes of their soile, wanting nourishments of riot, they do exercise the duties of continuall

A notable testimony of Saxo concerning the Islanders.

A.D.
1592.

THE ENGLISH VOYAGES

sobrietie, and use to bestow all the time of their
in the knowledge of other mens exploits, they sup
their want by their wit. For they esteeme it a pleas
to know, and commit unto memory the famous
of other nations, reckoning it no lesse praiseworthy
discourse of other mens vertues, then to practise th
owne. Whose treasures replenished with the monume
of historical matters, I more curiously searching in
have compiled no smal part of this present worke
following of their relation: neither despised I to h
those men for my judges, whom I knew to be skill
in so great knowledge of antiquitie. Thus farre Sa

Wherefore I thinke it not amisse to proceede in
recitall of the Bishops of Island, that the order
descent of them all, being so farre foorth as is possi
diligently put together out of our yeerely records, n
make good that which we have alledged against Krantz
concerning Isleif the first Bishop of Island.

In the yeere of CHRIST.	The Bishops of Schalholt.	The Bishops of Holen.	In yeer CHR
	I. Isleif.	I. Jonas sonne of Aug- mundus.	
1056.	Consecrated beyond the seas.	Isleif his disciple.	
1057.	Returneth and entereth the Bishopssea of Schal- holt.	Consecrated beyonde the seas in the yeere of his age 64. his sirname was Sanctus, unto whose memorie the 3. of March was by the in- habitants in old time dedicated.	110
1080.	Dieth in the yere of his age 74. the 4. of the Kalends of July.		
	II. Gysserus.	II. Ketillus or Catullus.	
1082.	Consecrated beyond the sea.	Dieth the 11. of the Kalends of May.	112
1083.	Returneth into Island with his Bishopricke. Dieth the 5. of the Kal. of May being tuesday.	Consecrated. Dieth.	113 114

THE TRUE STATE OF ICELAND

A.D.
1592.

he of st.	The Bishops of Schalholt.	The Bishops of Holen.	In the yeere of CHRIST.
he of age	III. Thorlacus sonne of Run- ulphus. Consecrated the same yeere, wherein his pre- decessor Gysserus de- ceased, but yet 30. dayes before his death. Dieth.	III. Biorno. Being consecrated came into Island. Dieth.	1147. 1162.
3.		IIII. Brandus. Consecrated. Entreth his Episcopall see. Dieth.	[I. 574.] 1163. 1165. 1201.
4. 8.	IIII. Magnus. Consecrated. On the morrowe after the feast of all Saints, in his parish towne of Hiitar- dal, the house being stricken with lightning, hee, and 70. men with him were consumed with fire.	V. Gudmundus sirnamed Bonus. Elected and consecrated. Dieth.	1203. 1237.
1. 2. 6.	V. Klaingus. Chosen. Entreth the see. Dieth.	VI. Botolphus. Returneth consecrated. Dieth.	1239. 1246.
8. 13.	VI. Thorlacus. Chosen two yeres before the death of his pre- decessour. Consecrated. Dieth.	VII. Henricus. Entreth the see. Dieth.	1247. 1260.
15. 11.	VII. Paulus. Consecrated. Dieth.	VIII. Brandus an Abbat. Goeth beyond the seas. Entreth the Bishopricke. Dieth.	1262. 1263. 1264.
16.	VIII. Magnus. Consecrated.	IX. Jerundus. Entreth his see. Dieth.	1267. 1313.

[IX.

[X.

A.D.
1592.

THE ENGLISH VOYAGES

In the yeeres of CHRIST.	The Bishops of Schalholt.	The Bishops of Holen.	In the yeeres CHRIST.
	IX. Siguardus.	X. Andunnus.	
1239.	Entreth his see.	Entreth his see.	1314.
1268.	Dieth.	Dieth.	1322.
	X. Arnerus.	XI. Laurentius.	
1269.	Entreth his see.	Elected and consecrated.	1324.
1298.	Dieth.	Dieth in the Ides of April.	1331.
	XI. Arnerus sonne of Helgo.	XII. Egillus.	
1304.	Consecrated.	Entreth his see.	1332.
1305.	Entereth the see.	Dieth.	1341.
1309.	Saileth into Norwaie, to crave timber of the king of Norway, wherewith the Church of Schal- holt might be reedified, which the same yere being toucht with light- ning, was burnt downe.	XIII. Ormus.	
1310.	Returneth home.	Entreth his see.	1343.
1320.	Dieth.	Dieth upon the feast of all Saints.	1355.
	XII. Jonas Halkorus.	XIII. Jonas sonne of Ericus, surnamed Skalle.	
1321.	Elected.	Being to enter his sea of Holen came into Island.	1358.
1322.	Consecrated the first of August.	This Jonas being before time consecrated bishop of Gronland, obtained licence of the bishop of Rome to enter the See of Holen, which was at that time vacant.	
1323.	Entreth his see.	Wherupon coming and not bringing with him the confirmation of his dignitie and func- tion, received from the Pope, hee began to be suspected among the	A Bis- hop of Gron- land.
1324.	Dieth.		1356.
	XIII. Jonas sonne of Indrid a Norwegian borne. En- treth his see.		
1341.	Dieth.		
	XIII. Jonas sonne of Siguardus.		
1342.	Entreth his see.		
1343.	Dieth on St. Magnus even.		

THE TRUE STATE OF ICELAND

A.D.
1592.

he of st.	The Bishops of Schalholt.	The Bishops of Holen.	In the yeere of CHRIST.
3. 6.	XV. Gyrthus. Consecrated at Aslo in Norway by Salomon bishop of Aslo. Going beyond the seas he was drowned.	priests of the diocesse of Holen. Wherefore he was sent backe by them into Norway, that the matter might bee set through by the judgement of the king. The king therefore favouring his part, he obtained the bishop- ricke of Holen.	
2. 4.	XVI. Thorarinnus. Entreth his see. Dieth.	He dieth.	1391.
16. 11.	XVII. Oddgeirus. Entreth his see. Dieth upon the Assump- tion of the blessed Virgin, in the port of Bergen in Norway, falling downe from a packe of wares into the botome of the ship. He was buried at Ber- gen in the Church of our Saviour.	XV. Peter. Consecrated the same yere wherein his predeces- sour departed out of this present life. Entreth the see of Holen. Dieth.	1392.
		XVI. Jonas Wilhelmus English, Either borne or sir- named. Entred the see.	1432.
5. 18.	XVIII. Michael a Dane. Entreth his see. Resigneth, and saileth into Denmarke.	XVII. Godschalcus. Died.	1457.
94.	XIX. William a Dane. Entereth the Bishopricke. Dieth.	XVIII. Olaus son of Rogwaldus nephew to the fore- named Godschalcus by the sisters side, both of them being Norwayes. He was established. He died.	1458. 1497.
	[XX.	[XIX.	

*An English
man Bishop
Island.*

A.D.
1592.

THE ENGLISH VOYAGES

In the yeere of CHRIST.	The Bishops of Schalholt.	The Bishops of Holen.	In the yeere CHRIST.
	XX. Arnerus sirnamed Mill- dur, that is to say, Liberall. He was at one time Lord Presi- dent of all Island, bishop of Schalholt, and vicebishop of Holen. He died.	XIX. Godschalcus. The nephewes of Olaus deceased, by the bro- thers side: also hee being a Noruagian was elected the same yeere wherein his uncle de- ceased.	
1420.			
	XXI. Jonas Gerickson Sueden either sirnamed or borne, is made Bishop over the Church of Schalholt: and after- ward for certaine bolde attempts being taken by one Thorvaldus de Modruvolum (as it is reported) and a great stone being bound to his necke, hee was cast alive into the river of Schalholt, (which taketh name of the bridge) and was there strangled.	He entreth the see. And for the space of 20. whole yeres is re- ported, cruelly to have entreated many of the subjects. In the yeere 1520. when he was in the midst of his cups, and banqueting dishes, & heard that Jonas Sigismundus was de- parted out of this life (whom with his wife and children, he had for many yeres most cruelly oppressed) he presently fell into a sudden disease, and so not long after changed that violence for miser- able death, which in his whole life he had used against his dis- tressed subjects.	150
	XXII. Goswinus bishop of Schal- holt.		
1445.			
	XXIII. Sueno called ye wise, bishop of Schalholt.		
1472.			
	XXIII. Magnus sonne of Eiol- phus, Bishop, &c.		
1489.			
	XXV. Stephen. Entreth the see. Then (living at one time with Godschalcus bishop of	XX. Jonas Aræsonius. Entreth the see. This man was the last & most earnest main- tainer of Popish super- stitions. Who stoutely	1525
1494.			

HE TRUE STATE OF ICELAND

A.D.
1592.

The Bishops of Schalholt.	The Bishops of Holen.	In the yeere of CHRIST.
<p>Holen, who seemed worthy to be surnamed cruel) he had the same commendations for mercy and justice, that Godschalchus had. He died : or thereabout.</p> <p>XXVI. Augmundus. Chosen in the yeere wherein Stephen deceased. Entreth the see. While he was Bishop, the kings Lieu-tenant with some of his followers being invited to Schalholt, in the time of the banquet, was slaine by certaine conspirators : because hee had in all places wickedly wasted the inhabitants and their goods. But Augmundus as the authour of that murther (although he purged himselfe with an othe) being transported into Denmarke, there ended his life.</p> <p>XXVII. Gysserus. Elected, Augmundus yet living. Entred the see. He was the abolisher of Popish traditions about Priests marriages : his owne mariage being solemnized at Schalholt. [XXVIII.</p>	<p>withstanding Gysserus and Martinus bishops of Schalholt, was commanded by the most religious king Christan the 3. under paine of banishment to come with all speed into Denmarke. But neglecting the kings commaundement, heetooke Martine bishop of Schalholt, and committed him to ward. At length he himselfe also being taken by a man of great name (whom before that time, it is saide, he had provoked) and being brought to Schalholt, was, together with his two sonnes, by the authoritie of the kings Lieu-tenant beheaded. In revenge whereof not long after, the saide Lieu-tenant with some of his company, was villanously slaine by certaine roysters, which were once servants to the parties beheaded.</p> <p>XXI. Olaus Hialterus. Departed his country. Entreth the see. [This</p>	<p>[I. 576.]</p> <p>1551.</p> <p>1552. 1553.</p>

A.D.
1592.

THE ENGLISH VOYAGES

In the yeere of CHRIST.	The Bishops of Schalholt.	The Bishops of Holen.	In the yeere of CHRIST.
1547.	<p>XXVIII. Martinus. Bishop, &c. And the yeeres folowing.</p> <p>XXIX. Gislaus Jonas. This man presently, in the time of bishop Augmund began in his youth to be enflamed with ye love of true pietie, & of the pure doctrine of the Gospel, & being pastour of the Church of Selardal, diligently to advance the same, by which meanes he did so pro- cure unto himselfe ye hatred of Papists, as being constrained to give place unto their craft & crueltie, he de- parted over to Ham- burg, from whence comming to Copen Hagen in Denmarke, & painefully proceed- ing in his former study of divinitie, he lived in the familiaritie, and favour of many, but specially of D. D. Peter Palladius: who was at that time bishop there. Afterward re- turning into his countrie, Martine gave place unto him of his owne accord. This man died also, having</p>	<p>This man (being as yet in the life time of his predecessour fellow- labourer with him) was the first that kind- led the love of sincere doctrine at Holen in the hearts of many: and then being bishop did openly teache and defend the said doc- trine. He died.</p> <p>XXII. Gudbrandus Thorlacius. The ornament, not onely of his age, but of posteritie also: who besides that, by the direction of the holy spirit, he hath most notably brought the worke begunne, and left unto him by his predecessour Olaus to that perfection which it hath pleased God to vouchsafe: (namely his labours and diligence in main- taining the trueth of the Gospel, and in abolishing of Popish superstitions) even in this his countrie hee is the first that hath established a Printing house. For which cause his countrie (besides, for many</p>	156
1556.			
1587.			

THE TRUE STATE OF ICELAND

A.D.
1592.

the reof list.	The Bishops of Schalholt.	The Bishops of Holen.	In the yeere of CHRIST.
	<p>for the space of 31. yeres or there abouts, professed the Gospel of Jesus Christ: neither did he helpe & further the Church of God by the sound of his voice onely, but by all other meanes to the utmost of his abilitie, by teaching, preaching, writing, by his wealth & his counsel.</p> <p>XXX.</p> <p>Otto Enerus, a grave, godly, and learned man. Being chosen he departeth his country. Hee is consecrated, returneth, and entreth the sea, endeavouring himselfe in the labours of his function.</p>	<p>other books translated into our mother tongue) shalbe eternally bounden unto him, that the sacred Bible also, by his meanes, is fairely printed in the language of Island. Hee (I say) being at this present, Bishop, when he was about to take his charge:</p> <p>Departed his country.</p> <p>Returned and entred the see of Holen.</p>	<p>1570.</p> <p>1571.</p>
8. 9.			

these times therefore light is restored unto our
oules from heaven, and the gate of the kingdome of
ren is opened unto us by the sincere preaching of
istian doctrine. For in either of the Bishops seats
e is a free schoole founded by the liberality and pietie
hat most renoumed King of Denmarke Christian the
1: and afterward the sonne following the godly
pes of his most Christian father, the said Free
oles by Lord Friderick the second, our most re-
us King, being called up to his heavenly countrey
he yeare 1588, have beene encreased and furthered:
h at this day also doe prosper and flourish by the

A.D.
1592.

THE ENGLISH VOYAGES

favour and authoritie of the most gracious King and our Prince, Christian the fourth, wherein the youth of our Islande being instructed in the rudiments of liberall artes, and sacred divinitie, are trained up to knowledge and true godlinesse, that from hence ministers of Churches may proceede.

We are come at length in the register of the Bishops of Island downe to this present day, wherein the fore-named excellent men Gudbrandus Thorlacius, and Otto Enerus, the one at Holen, and the other at Schalholt are Bishops of our Cathedrall Churches: both of which men, that it would please God long to preserve unto his Church in health and life, for the glorie of his most holy name, we all doe earnestly and with fervent prayers beseech him.

The second section.

Munsterus.
Krantzius.
Frisius.

They inhabite for the most part in caves, or hollowe places within the sides of mountaines. And againe, They have many houses and Churches built with the bones of fishes, and Whales. Again. Many of them also to avoide the extremitie of colde, doe keepe themselves close in their caves, even as the people of Africa doe to avoyde the heate of the sunne. Also Munster sayth: Many in Island at this day build their houses with the ribbes and bones of Whales.

HERE the second member taketh his beginning concerning the course of life, and the manners of inhabitants. And first of all what buildings or houses they doe use: namely according to Munster, Krantz Frisius &c. Holes and caves of mountaines. Although in gorgeous buildings, and such other world-braveries there is very litle helpe to the attayning a life truly happie: notwithstanding, wee can not this place conceale the truth: and we plainly affirme the Cosmographers and Historiographers also doe erre in this point. For such habitations as they write to be comm

THE TRUE STATE OF ICELAND

A.D.
1592.

the whole nation, are but in verie fewe places, and either sheepe-cots for shepheards, or cottages and stables for fishermen at that time of the yeere onely they goe a fishing, and the others stande in neede to catch their flocke. But for their houses themselves, the very dwelling places of men, the Islanders have them built from auncient time stately and sumptuously enough, according to the condition of the strey, with timber, stones, and turfes, untill such as traffike and exchange of wares beganne to cease bene them and the Noruagians, who were wont to buy them with timber, and for that cause nowe our houses beginne to decay: whenas neither we have woods convenient for building, not yet there are nowe a dayes, as there were in olde time, trees cast upon our shores by the benefite of the sea, which may in any sort relieve us: where doe outlandish Merchants succour our necessities: upon many of our meanest countrey villages are decayed from their auncient integritie, some whereof fallen to the ground, and others bee very ruinous. Withstanding there be many farmes and villages as I cannot easily reckon up, the buildings whereof resemble that auncient excellencie, the houses being large, both in breadth and length, and for the most part in height also. As for example: farmes or granges containe chambers in them, more then fiftie cubites length, tenne in breadth, and twentie in height. And other roomes, as a parler, a stove, a butterie, &c. being in proportion unto the former. I could here shew many of our countrey buildings both large and small, neither ilfavoured in shewe, nor base in regarde of the workemanship and costly firmenesse or strength, certaine Churches also, or religious houses built of stone onely, according to auncient and artificiall seemeliness and beautie: as the Cathedrall Church of Holen having a bodie the five pillars whereof on both sides be six elnes high, and about five elnes thicke, as also six paces and weather-bourdes, and the rest of the roofo

*Traffike with
the people of
Norway
ceaseth.*

*Drift wood not
so plentifull
now, as in
times past.*

A.D.
1592.

THE ENGLISH VOYAGES

proportionally answering to this lower building. Our most gracious King Lord Frederick, whose memory is most sacred unto us, in the yere 1588. did most liberally bestow timber for the reedifying of this body being cast downe in the yere 1584. by an horrible tempest. But the Church it selfe doth manifestly exceed the body thereof in all quantity: also the inner part of the Church which is commonly called the quier is somewhat lesse, both then the middle part of the Church, and also then the bodie.

[I. 578.] The Church of Schalholt was farre greater as I have heard in olde time, then this our Cathedrall, which having now beene twice burnt, is brought to a lesser scantling. Likewise there be some other Churches of our lland, although not matching, yet resembling the auncient magnificence of these. For here the matter seemeth not to require that I should runne into a long description of these things. For as wee doe not greatly extoll our houses and buildings, so are we nothing ashamed of them: because being content with our povertie, we render unto Christ immortall prayse who despiseth not to be received of us under a base rooffe, and contemneth not our temples and houses, (which Munster, Krantzius and Frisius doe not truely affirme to be built of fishes and Whales bones) more then the marble vaults, the painted walles, the square pavementes, and such like ornamentes of Churches and houses in other countries.

The third section.

Krantzius. They and their cattell use all one house, all one foode or
Munsterus. victuals, all one state (here Krantzius hath it lodging.)
Also. They live onely by feeding of cattell, and sometimes by taking of fishes.

THESE be the things together with those that followe, which Krantzius hath champed, and put into Munsters mouth, so that Munster shall not neede so much as once to chewe them, which may appeare by comparing them both together. For Munster, as hee

THE TRUE STATE OF ICELAND

A.D.
1592.

swallowed these reproches, taking them out of Krantzius his preface upon Norway, so he casteth up the verie same morsels undigested and rawe against our nation, in his fourth booke of Cosmographie cap. 8. Those things which have beene hitherto, although they have sufficiently grieved us, yet will we let them seeme more tollerable: but this most malicious devise, and those which follow we cannot easily brooke. It is our part therefore in this place also to avouch the trueth, and to turne the leasing upon the authors owne head.

House, &c. First, that which they say concerning the same common house (as also living, and state) with our cattell, we plainly affirme to be false and erronious, not onely the truth it selfe being our witnesse, if any man would make triall, but also the experience of manie strangers, that have lived some yeeres amongst us, and have more minde to speake the trueth then to revile our nation: who have seen our houses and habitations with their owne eyes, and knewe that in every particular ferme or graunge there were many severall roomes: namely, in those that were most simple and base, seven or eight: In others which were greater, sometimes tenne, and sometimes twentie. In the greatest sometimes fortie, and sometimes fiftie. Which for the most part being severed, both by roofes and walles, doe serve for the dayly and houshold affaires of one owner or master, seldome of two or three, but almost never of more: whereupon the Reader may easily judge, howe true it is that the Islanders and their cattell have all one house to lie in, when every husbandman in this varietie of roomes hath severall oxe-stalles, sheepe-cotes, stables, lambes-cots separated indifferent spaces one from another, which the servants goe unto so oft as neede requireth, and from thence returne backe to the dwelling houses.

But whereas one noted in his Mappe of Island, concerning the province of Skagefiord, that under the same rooffe, men, dogges, swine and sheepe live all together, it is partly false, and partly no marvell: for sheepe, as

A.D.
1592.

THE ENGLISH VOYAGES

it hath beene sayde, and specially for swine (when as that province hath no swine at all) it is utterly false: for dogges it is no marvell, when as not kings courts were ever, or at this day are destitute of them, as it is well knowne to all men. But as touching dogges afterward in the seventh section.

Victuals, &c. Whither beasts meate may fitly be termed by the name of Victus, a man may justly doubt: when Doletus interpreting a peece of Tullie, saith: *Ad* for Victus (sayth he) wee will so expound it with the Civilians, namely that we comprehend under the word of Victus all things necessarie for the life of man, as meate, drinke, attire of the bodie, &c. And *Ulpianus de verborum significatione* defineth Victus in the very same words. But in this place the saide authors call beasts meate by the name of Victus.

But let us see what trueth and plaine dealing is to be found in these men. We have no labouring cattell besides horses and oxen: these have grasse and hay (except where haye is wanting) for their fodder, and water to drinke. Now, the very same writers confesse, that the Islanders live by fish, butter, flesh both beefe, and mutton, and corne also, though it bee scarce, and brought out of other countries. Therefore they have not the same foode with brute beasts, which notwithstanding the
[I. 579.] sayde writers affirme in these wordes: They and their cattell use all one victuals or food. What *Munsters* meaning is in this clause, he himselfe a little before hath plainly taught.

Island (saith he) containeth many people living onely with the food of cattell, and sometimes by taking of fishes. But what else is the food of cattell, but the meat of cattell, saith Doletus? Unless perhaps *Munsters* calleth the food of cattell, cattell themselves slaine the foode of men: whom, as I thinke, the use of latine tongue doth gainesay, which hath taught us as men doe eate, so beasts doe feede, and hath termed the victuals of men, and the food or fodder of c

THE TRUE STATE OF ICELAND

A.D.
1592.

may I thinke that Munster and Krantzius were so
l as to imagine that the Islanders live upon grasse
hay? To this passe of miserie was Nabuchodonozor
ught undergoing the yoke of Gods vengeance: Daniel
vers. 30. We will easily graunt that beasts, and
ell will not perhaps refuse many things, which men
onely of our countrey but of yours also eate, if
saide beasts be destitute of their usuall food: as
ses are fedde with corne and barley loaves: they will
ike milke also (like unto calves and lambes) and ale,
t be proffered them, and that greedily. And dogges
ike manner will devour any deinty dishes whatsoever.
y any man therefore say that men use the same
umon victuals with dogges and horses?

Now, whatsoever things have happened in the time
grievous famine ought not to be recorded in historie
the generall custome of any countrey. As it is not
full for us to write concerning other nations, that the
ple of this or that countrie, doe usually live by eating
dogs, mise, cats, although perhaps in the time of
ine or seige or dearth of corne, they have often bene
strained so to doe.

But that the same drinke is some times common to
ny men with beasts, we will not greatly gainesay:
nely most pure water, that naturall drinke created
God for all living creatures: which also in some
spect Phisicians doe commende, yea, neither the
triarkes themselves, nor our saviour Christ de-
ised it.

As touching apparell (for we comprehend apparell
under the name of Victus) it is no wise common
us with beasts. For nature hath clad them with
es & bristles (as I dare say Munster and Krantzius
not be ignorant) men, being otherwise naked, stande
eede of clothes to cover their bodies. But I had
thought it might therefore have properly beene sayde,
sheepe and we have all one apparell. Men of other
tries also weare cloth of sheepes wooll, although it

A.D.
1592.

THE ENGLISH VOYAGES

be more finely wrought. But no more concerning the attire of the bodie. For it is a meere folly to seeke for praise, and ambitious reputation by that, which argueth the infirmitie of our nature.

State, &c. Now, it remaineth that we should speake of that state, which we are sayd to have common with beasts: but of what kinde or maner it should be, or our writers would have it to be, I cannot easily discerne. State (sayth Doletus) is either of the body, or of causes or of order and condition. Doubtlesse, that there is another state of our bodies then of beasts (for besides our two feet, we have hands also, and go with our bodies, and countenances lift upright) and that we be of another order and condition from them, we are verily perswaded. As for these good fellowes, if they know any such matter by themselves or others, let them disclose it. We doe altogether scorne these, being so vaine things, and breeding so great contempt against the Majesty of God our creator, neither do we vouchsafe them any larger discourse.

But because it is our duety not so highly to regard either the love of our countrey, or of any other thing whatsoever, but that we may be ready at all times, and in all places, to give trueth the preheminence: I will say in a word what that was which perhaps might minister occasion to this infamous reproch of writers.

There be nere unto Schalholt, upon the South shore of Island, three small parishes standing betweene two most swift rivers Thiorsaa and Olfwis Aa, being in maner destitute both of wood and turfe, which is the accustomed fewell of the countrey. And although most of the inhabitants of these parishes, and some of their neighbours, as they doe in time of yeere provide a things necessarie for housholde, so especially those things which belong to fires and bathes: notwithstanding there be certaine among them of the basest sort of people who, because they want those things at home, and are not able to provide them from other places, are co

THE TRUE STATE OF ICELAND

A.D.
1592.

trained to use straw for the dressing of their meat. but when the sharpe rigor of snowy Winter commeth on, these poore people betake them to their oxe stables, there setting up sheds, & doing their necessary business in the day time, when they are not able to make fires, they borrow heat from their oxen, as it hath been reported to mee by others: And so they onely, being the fewe in number, doe not willingly enjoye, but are constrained to use the same common house with their oxen. But for their livelihood and state it is farre otherwise with them then with their oxen, of which thing I have entreated before. This is the lot, & povertie of certaine men in those petty parishes, the condition [I. 580.] whereof is therefore made a common by-woorde of the people amongst us, though somewhat injuriously. here I would willingly demaund with what honestie we can impute that unto the whole nation, which is said and skantly true of these fewe poore men? I am loath to stay any longer in this matter: onely, because I have to doe with Divines, let that of Salomon suffice, Proverbs 17. verse 5. Hee that mocketh the poore, reproacheth him that made him. And in very deede, because this our nation is nowe, as I heretofore hath beene poore and needie, and as it were a begger amongst many rich men, it hath sustained many taunts and scoffes of strangers. But let them take heede whom they upbraide. Verely if there were nothing else common unto us with them, yet we both consist of the same elements, and have all one father and God.

[The fourth

A.D.
1592.

THE ENGLISH VOYAGES

The fourth section.

Krantzius. They leade their lives in holy simplicitie, not seeking
Munsterus. any more then nature doeth afforde. A ha-
Nation, whose povertie no man doth envie.
the English and Danish merchants suffer not
nation to be at rest, who frequenting that coun-
to transport fishing, have conveighed thither
vices, together with their manifold wares.
nowe, they have learned to brew their water
corne, and beginne to despise, and loath the drink
of faire water. Now they covet golde and silver li-
unto our men.

Simplicitie, &c. I am exceedingly glad, that the com-
mendation of holy simplicitie is given unto us. But
it grieveth us that there is found so great a decay of
justice, and good lawes, and so great want of government
amongst us, which is the cause of many thousand
haynous offences: which all honest and godly men doe
continually bewaile. This inconvenience doth not happen
through the negligence of the highest Magistrate, that
is, of our most gracious King, but rather by our owne
fault: who doe not present these thinges unto
Majestie, which are disorderly committed without
knowledge, and which are wanting in the inferior
Magistrate.

Merchants. Moreover, Merchants, not onely of En-
land and Denmarke, but especially of Germanie, at
this time, so heretofore frequenting our countrey, now
transport fishing, but fishes, taught not Islanders the
of brewing corne with water. For ye Noruagians them-
selves, the first, to our knowledge, that inhabited
Iland, from whom ye Islanders are lineally descended
brought with them out of Norway that arte, as
golde and silver coine, so that in old time there
no lesse use of silver and golde with us, then there
at this day.

THE TRUE STATE OF ICELAND

A.D.

1592.

And it is certaine that before the often navigations of Danes, Germans, and English men unto us, our land was much more fertile then nowe it is (feeling the inconveniences of the aged and decayed worlde, both from heaven and earth) and brought foorth, in certaine choyse places, corne in abundance.

*Corne of old
time growing
in Island.*

The fift section.

The King of Denmarke and Norway sendeth every yeere a Lieutenant into the Countrey.

*Munsterus.
Krantzius.*

IN the yeere of our Lord eight hundred fortie and sixe Harald Harfagre (which is to say, golden haire or faire clockes) was borne. Who afterward in the yeere eight hundred fiftie and eight, being chosen king of Norway, when he was growen to age, and full strength, chaunged the forme of the Noruagian government. For whereas before it was devided into pettie Provinces (which they called Fylki, and the pettie kings that governed them, Fylkis konga) he reduced it by force of armes unto a Monarchie. But when some inhabitants of the countrie, being mightie, and descended of good parentages, could not well brooke this hard dealing, they chose rather to be banished their countrey, then not to shake off the yoke of tyranny. Whereupon, they in the yeere above named eight hundred seventie and foure, transported colonies into Island being before discovered by some men and found out, but unpeopled as yet: And so being the first founders of our nation, they called themselves Islanders, which name their posteritie reteineth unto this day. And therefore the Islanders lived a long time, namely, three hundred eightie and sixe yeeres, more or lesse, acknowledging no submission to any other Nation. And although Haquinus that crowned King of Norway, who reigned longest of any Noruagian king, namely, above sixtie sixe yeares, did oftentimes attempt by Ambassadors to make the Islanders become tributaries unto him, notwithstanding at all times they constantly withstoode him, till at

*The occasion
of the first
inhabiting of
Island by the
people of Nor-
way.*

*Haquinus
coronatus.*

A.D.
1592.

THE ENGLISH VOYAGES

[I. 581.] length about the yeere of our Lord 1260. they performed homage unto him. And afterward continued alwayes in their promised loyaltie, being subjects to the king of Norway. But now at this day, since the Empire of the Noruagians was translated by Margaret Queene of Denmarke, Suedeland, and Norway unto the Danes, they doe honour as their soveraigne Lord and King the most gracious king of Denmarke.

The sixt section.

Krantzius.
Munsterus.

All things are common among them except their wives.

HERE Krantzius in the first place beginneth with such a gybe. There be many notable things in their manners, &c. Moreover, your wit being too hastie in affirming things unknowen, doth here also deminish your credite. The experience as well of all things as of persons and times proveth your over greedie desire of noveltie, of fame and vaine-glorie, and argueth your great negligence in maintaining the truth. O worthy writers.

But whether the aforesayde things bee true or no, wee call the lawes of our Countrey to witnesse, which the Islanders from the beginning have used all one with the Norwayes: of the King and his subjects: of the seate of justice, and of law-cases which come to be decided there: of inheritances: of adoptions, marriages, theft, extortions, lending, bargaines, and the rest: all which, to what purpose should they be enjoyned unto them with whom all things are common? We call to witnesse so many broyles and contentions in our courts and places of judgement in Island concerning good mooveable, and immooveable: we call to witnesse our kings now of Denmarke, aforetime of Norway, who by so many billes of supplication out of Island in old time, and of late have beene often interrupted, for the setting through of controversies concerning possession. Wee call Krantzius himselfe to witnesse against himselfe.

whose words in the first section were these. Before the receiving of Christian faith the Islanders living according to the lawe of nature did not much differ from our lawe, &c. If by the lawe of nature, then doubtlesse by that lawe of justice, which giveth to every man his owne: If by the lawe of justice, then certainly distinctions of properties and possessions must needs have taken place in our Nation: and although this very lawe is often transgressed, and that haynously even in the Church: notwithstanding both the Church, and also heathen men doe acknowledge it to be most just and good.

The seventh section.

They make all one reckoning of their whelpes, and of their children: except that of the poorer sort you shall easier obtaine their sonne then their shalke.

Although in the beginning of this Treatise I thought that Munster and other men of great name in those things which they have left written concerning Islande, were not to bee charged with slander, yet whether that favour may here be shewed by any man whatsoever (be he never so favourable, and never so sincere) I doe not sufficiently conceive. For what should move such great men, following the despightfull lyes, and fables of mariners, to defame and staine our nation with so horrible and so shamefull a reproch? Surely nothing else but a carelesse licentiousnesse to deride and contemne a poore and unknowen Nation, and such other like vices.

But, be it knowne to all men that this untrueth doth not so much hurt to the Islanders, as to the authors themselves. For in heaping up this, and a great number of others into their Histories, they cause their credite in other places also to be suspected: And hereby they gaine thus much (as Aristotle sayth) that when they speak trueth no man will beleieve them without suspicion.

A.D.
1592.

THE ENGLISH VOYAGES

But attend a while (Reader) and consider with the gravitie and wisdom of these great Clarkes: that we may not let passe such a notable commendation Island. Krantzius and Munster have hitherto taught that the Islanders are Christians. Also: that before receiving of Christian faith they lived according to the lawe of nature. Also: that the Islanders lived after a law not much differing from the lawe of the Germanes. Also, that they lived in holy simplicitie.

Attend I say (good Reader) and consider, what markes of Christianitie, of the law of nature, of the German law, of holy simplicitie, these authors require, and what markes they shew and describe in the Islanders. There was one of the sayd markes before: namely, that the Islanders doe place hell or the prison of the damned, within the gulfe and bottome of mount Hecla: concerning which, reade the first section of this part, and the seventh section of the former. The seconde marke is, [I. 582.] that with the Anabaptists they take away distinctions of properties and possessions: in the section next going before. The third and most excellent is this: those singular & naturall affections, that love and tender care, and that fatherly and godly minde of the Islanders towards their children, namely that they make the same accompt of them, or lesse then they doe of their dogges. What? Will Munster and Krantzius after this fashion picture out unto us the law of Christ, the lawe of nature, the lawe of the Germanes, and holy simplicitie? O rare and excellent picture, though not altogether matching the skill of Apelles: O sharpe and wonderfull invention, if authentickall: O knowledge more then humane, though not at all divine.

But wee Islanders (albeit the farthest of all nations and inhabiting a frozen clime) require farre other notes of Christianitie. For we have the commaundement of God, that every man should love his neighbour as himselfe. Nowe there is none (I suppose) that doeth not love or esteeme more of himselfe then of his dogge. And if

THE TRUE STATE OF ICELAND

A.D.
1592.

ought to bee so great favour, so great estimation,
great love unto our neighbour, then how great affection
doe wee owe unto our children? The most neare
inseparable love of whom, besides that nature hath
friendly settled in our mindes, the love of God also
mandeth us to have speciall regard in trayning them
(Exod. 12. 24. Ephes. 6. 4.) namely, that there may
in holy marriage certaine seminaries of Gods Church,
and exercises of all pietie and honestie: according to the
excellent saying of the Poet.

God will have each family,
a litle Church to be.

Also

Of humane life or mans societie,
a Schole or College is holy matrimonie.

That it may be manifest, that among Christians their
sonnes are more to be accompted of and regarded, then
their dogges: and if any doe no otherwise esteeme of
them, that they are no Christians.

But this naturall affection towarde our most deare offspring
is plainely seene in the heathen themselves: that
whomsoever you totally deprive of this, you denie them
also to bee men. The mothers of Carthage testifie this
to be true, when as in the third Punic warre the most
choyse and gallant young men in all the Citie were sent
as pledges into Sicilia, whom they followed unto the
shippes with most miserable weeping and lamentation,
and some of them being with griefe separated from their
deare sonnes, when they sawe the sayles hoysed, and the
shippes departing out of the haven, for very anguish cast
themselves headlong into the water: as Sabellicus witnesseth.
Egæus doth testifie this, who when hee sawe the
shippe of his sonne Theseus, returning out of Creete with
blacke sayles, thinking that his sonne had perished, ended
his life in the next waters: Sabell. lib. 3. cap. 4. Gordianus
the elder, Proconsul of Affrica, doth testifie this,
who likewise, upon rumors of the death of his sonne,

A.D.
1592.

THE ENGLISH VOYAGES

hanged himselfe. Campoful. lib. 5. cap. 7. Also Jocasta the daughter of Creon, Auctolia daughter of Simon, Anius King of the Thuscans, Orodes King of the Parthians, and an infinite number of others. Concerning whom reade Plutarch stat. lib. 2. and other authors &c. To these may be added that sentence, Love descendeth, &c. So that you see, it is no lesse proper to a man entirely to love his children, then for a bird to flie: that if our writers at any time have confessed the Islanders to be men (much lesse to be Christians,) they must, will they nill they, ascribe unto them this love and affection towards their children: If not, they doe not onely take from them the title and dignitie of men, but also they debase them under every brute beast, which even by the instinct of nature are bound with exceeding great love, and tender affection towards their young ones.

I will not adde against this shamelesse untruth most notable examples of our owne countrey men: I will omit our lawes of man-stealing, more ancient then the Islanders themselves, being received from the Noruagians, and are extant in our booke of lawes under the title Manhelge cap. 5. Whosoever selleth a freeman (any man much more a sonne) unto strangers &c.

Now if any man be driven to that hard fortune, that he must needs commit his owne sonne into the hands of some inhabitant or stranger, being urged thereunto by famine, or any other extreame necessity, that he may not be constrained to see him hungerstarved for want of sustenance, but keepeth his dogge still for his owne eating, this man is not to be sayd, that he esteemeth equally or more basely of his sonne then of his dogge: whether Islanders or any other countrey men do the same.

*The occasion
of this slander.*

[I. 583.]

The Germane or the Danish mariners might perhaps find amongst us certaine beggars laden with children (for we have here a great number of them) who in jesting maner for they are much given to trifling talke, might say: Give me this, or sell me that: and when the stranger

should aske, What will you give me for it? the begger might answere: I have ten or foureteene children, I will give you some one or more of them, &c. For this rabble of beggers useth thus fondly to prate with strangers. Now if there be any well disposed man, who pitying the need and folly of these beggers, releaseth them of one sonne, and doth for Gods sake by some meanes provide for him in another countrey: doth the begger therefore (who together with his sonne being ready to die for hunger and poverty, yeeldeth and committeth his sonne into the hands of a mercifull man) make lesse account of his sonne then of his dogge? Such works of love and mercie have bene performed by many, aswell Islanders themselves as strangers: one of which number was that honourable man Accilius Julius, being sent by the most gracious King of Denmarke into Island in the yere of our Lord 1552, who, as I have heard, tooke, and carried with him into Denmarke fiftene poore boyes: where afterward it was reported unto me, that by his good meanes every one of them being bound to a severall trade, proved good and thriftie men.

What if some man be driven to that passe, that he doth not onely sell his sonne, but not finding a chapman, his owne selfe killeth and eateth him? Examples of this kinde be common, namely of the unwilling and forced cruelty of parents towards their children, not being pricked on through hate, or want of naturall affection, but being compelled thereunto by urgent necessity. Shall any man hereupon ground a generall reproch against a whole nation? We reade that in the siege of Samaria, two mothers slew their sonnes, and eat them sodden: 4. King. chap. 6. We reade in the siege of Jerusalem, how lamentable the voice of that distressed mother was, being about to kill her tender childe: My sweet babe, sayth she (for I will report Eusebius owne words, concerning this matter, though very common, that the affection of a mother may appeare) borne to miserie and mishap, for whom should I conveniently reserve thee

A.D.
1592.

THE ENGLISH VOYAGES

in this tumult of famine, of warre, and sedition? If we be subdued to the government of the Romans, we shall weare out our unhappy dayes under the yoke of slavery. But I thinke famine will prevent captivity. Besides, there is a rout of seditious rebels much more intollerable then either of the former miseries. Come on therefore, my sonne, be thou meat unto thy mother, a fury to these rebels, and a byword in the common life of men, which one thing onely is wanting to make up the calamities of the Jewes. These sayings being ended, she killeth her sonne, roasting and eating one halfe, and reserving the other, &c. Eusebius lib. 3. cap. 6. Now, what man will not beleieve that this unhappy mother would full gladly have passed over this her sonne into the possession of some master or chapman, if she could have happened upon any such, with whom she thought he might have bene preserved? That famine is well knowne which oppressed Calagurium, a city of Spaine, when in old time Cneius Pompeius layed siege thereunto (Valerius lib. 7. cap. 7.) the citzens whereof converted their wives and children into meat for the satisfying of their extreame hunger, whom doubtlesse they would with all their hearts have solde for other victuals. That famine also is well knowne which in the yere of our Lord 851 (Vincent. lib. 25. cap. 26.) afflicted Germany, insomuch that the father was glad to devoure his owne sonne. It is well knowne after the death of the Emperour Henry the seventh, in a famine continuing three whole yeres, how the parents would devoure their children, and the children their parents, and that especially in Polonia and Bohemia. And that we may not onely allege ancient examples: it is reported that there was such a grievous dearth of corne in the yeeres 1586, and 1587, thorowout Hungary, that some being compelled for want of food were faine to sell their children unto the most bloody and barbarous enemy of Christians, and so to enthrall them to the perpetuall yoke of Turkish slavery: and some are sayd to have taken their children, whom they could no longer

THE TRUE STATE OF ICELAND

A.D.
1592.

staine, and with cruell mercy to have cast them into
anubius, and drowned them. But should these stories
d the like make any man so mad as to affirme that
h or that nation accustometh to kill their children for
their owne food, and to sell them willingly unto the
arks, or to drowne and strangle them willingly in
e water? I cannot thinke it. So neither (because
ggers in Island being enforced through extreame and
ing necessitie, do willingly part with their sonnes) is
a custome generally to be imputed unto the whole
tion, and that by way of disgrace, by any man, except
be such an one who hath taken his leave of all modesty,
fine dealing, humanity, and trueth.

But I could wish that the love of dogges in Islanders
ght be more sparingly reprehended by those people,
lose matrons, and specially their noble women, take
great delight in dogs, that they carry them in their
omes thorow the open streetes: I will not say in
urches: which fashion Cæsar blamed in certaine
angers, whom he saw at Rome carrying about yoong
s and whelpes in their armes, asking them this
estion: Whether women in their countrey brought
rth children or no? signifying heereby, that they do
atly offend, who bestow upon beasts these naturall [I. 584.]
xtions, wherewith they should be invited to the love
mankinde, and specially of their owne ofspring: which
ange pleasure never overtooke, nor possessed the
ion of the Islanders. Wherefore now (Munster and
antzius) you must finde us out other marks of
ristianity, of the law of nature, of the Germans law,
l of holy simplicity.

A.D.
1592.

THE ENGLISH VOYAGES

The eight section.

Krantzius. They honour their Bishop as their King : unto whose
Munsterus. command all the whole people have respect. What-
soever he prescribeth out of the law, the scriptures,
or the customes of other nations, they do full holily
observe.

There was indeed at the beginning, about the time
of the reformation of religion, great reverence had
unto the bishop ; but never so great, that our politike
lawes at the bishops command should give place to
outlandish lawes & customes. Neither in the time of
Albertus Krantzius, much lesse of Munster (of which
two the first deceased in the yere of our Lord 1517,
and the second 1552) the bishops of Island had the
authority of kings, when as many of the country which
were of the richer sort, would not doubt to rebell against
them ; which thing is too well knowen in our countrey.
Yet in the meane time, the bishops being terrible with their
authority of excommunication, reduced some under their
subjection, and others at that time they cruelly persecuted.

Moreover, albeit at that time the bishop was had in
great, yea, in exceeding great reverence, yet now adayes,
the darkenesse of popery being dispelled, the devill
assaulteth men after another sort, and even here amongst
us, he is not slacke to arme their minds with contempt, and
perverse stubbornnesse against God, and his holy ministry.

The ninth section.

Munsterus. They live there for the most part upon fishes, because
of their great want of corne, which is brought in
from the port townes of other countreys : who cary
home fishes from thence with great gaine. Also
Munster sayth, they do there use stockefish in stead
of bread, which groweth not in that countrey.

Consider (friendly reader) how Munster is delighted
to harpe upon one string, that when he can write
nothing of an unknown nation which may cary any

shew with it, he is faine either to bring in falshood, or often to repeat the same things, & so to become tedious unto his reader: for he sayd a little before, that the Islanders live upon fish. His words above recited were these: Island conteineth many people living onely with the food of cattell, and sometimes by taking of fishes. And that I may omit the rest in which some trifle might be noted: whereas he sayeth that bread groweth not in Island: it is most true: which I thinke is common therewith to Germany also, because bread groweth not there neither, except it be in Munsters field where naturall vineger also doth marveilously encrease. But these toyes, by the liberty of rethoricke forsooth, shall be out of danger. Howbeit, unto these reproches, which strangers do gather from the meats and drinks of the Islanders, we will hereafter briefly answer, Sect. 15.

The tenth section.

The inhabitants do celebrate the actes of their ancestours, and of their times, with songs, and they grave them in rocks and promontories, that they may not decay with posterity, but onely by the defect of nature.

*Munsterus.
Krantzius.*

There be divers found amongst them that be minstrels, and can play upon the lute, who with their delectable musicke do ensnare and take both fowles and fishes.

Frisius.

WE denie not but that some woorthy actes of our forefathers be reserved in the songs and poemes of our countrey men, as also in prose: but that the same things have beene engraven by us, or by our ancestours, in rocks or promontories, we may in no case acknowledge that praise to be due unto us, nor yet the other of minstrels, and taking of birds and fishes. For we holde it to be the part of an honest and ingenuous mind, as to refute false crimes, so not to challenge undeserved praise unto himselfe, nor to accept it being offered.

*The Islanders
preserve in
writing the
acts of their
ancestors.*

A.D.
1592.

THE ENGLISH VOYAGES

The eleventh section.

BUt now, let this be the end of our controversie with the authours aforesayd, being otherwise men of excellent learning, and of great renoume, who notwithstanding so inconsiderately have entermedled these things in their writings. And now the better part of my labour is finished.

[I. 585.] But yet there remaines that viperous German brood the mother whereof would have it come to light, as were at a second birth, without name, that it might so much the more freely wound the fame of the Islanders with venomous sting.

Moreover, although I be not afraid to encounter with this beast, yet would I have all men to know with what minde I undertake this enterprise, namely, not that I meane to contend with his pestiferous rancour, by reproches, and railing speeches (for as it is in the common proverbe :

I know, that if I strive with dung most vile,
How ere it be, my selfe I shall defile)

but that I may satisfie all honest and well affected men even strangers themselves, who shall hereafter read or heare, or have heretofore heard that Germane pasquill, least they also should thinke that we woorthily sustain so monstrous a disgrace : and also that I may from henceforth, if it be possible, restraints others (who use those venomous Germane rimes to the upbrading of our nation, and from hence borrow their scoffes, and reprochfull taunts to the debasing of us Islanders) from that libertie of backbiting.

Therefore, that I may not be tedious to the reader with long circumstances, I will come to the rehearsing of those things which that railing Germane hath heaped up in his lewd pasquill : whom also I could bring in, repeating his friendly verses of the Islanders, within the compass of this my booke, but that I doe foresee

THE TRUE STATE OF ICELAND

A.D.
1592.

sayd slanderous libell being stuffed with so many
divers reproches, might breed offence to all honest
men, and deterre them from reading it, with the filthinesse
eof.

will therefore repeat the principall matters (omitting
the things which he hath common with others, or, that
before have beene examined) but farre more modestly
he, least (as I sayd) I cause good and learned mens
to tingle at his leud and unseemely rimes: they
are desirous to see or heare him, let them enquire
of the Stationers. It is no part of our meaning (I say)
to file these papers with his stinking slanders, or with
filthy sinke of his reproches.

First therefore, this our goodly Germane Histori-
ographer objecteth that there be many Pastours in Island,
that preach not to their people once in two yeres, as
read in the former edition of this pasquill, which
withstanding the latter edition doth refute: saying
the sayd Pastours use to preach but five times in an
e yee: which two, how well they agree together,
the reader be judge, seeing it is manifest that the
author himselfe, presently after the first edition, had
beene seene Island. So oftentimes one lie betrayeth
another, according to that saying: Trueth agreeth unto
truth; but falshood agreeth neither to trueth nor to
good.

But sith it is our part not to dissemble the trueth in
place, we will not denie that holy sermons, about
the time wherein this sycophant lived in Island, namely
the yere 1554, were seldomer in use then they are at
this day, namely, the darkenesse of popery being scarcely
that time dispelled. Which also is to be understood
concerning the Psalmes of David mumbled by the com-
mon people in Latine, as he casteth us in the teeth: for
the Papists grounding all the hope of their salvation
on the Masse, did little regard the sermon, or doctrine.
After we were freed from that mist, it hath bene (God
praised) farre otherwise with us: although we cannot

*The first
objection or
reproch.*

A.D.
1592.

THE ENGLISH VOYAGES

altogether excuse the dulnesse, slouth, and preposterous care of certeine of our Pastours. Which, whether they agreeth to any of their countreyemen or no, let other nations judge.

The twelfth section.

*The second
reproch.*

Secondly, the trifler shamefully reporteth, that adultery and whoredomes are not onely publique, and common vices amongst Islanders: but that they are not counted by them for vices.

ALthough indeed these most filthy abominations, in our common wealth, be not altogether notwithstanding, since all men know that they are more common in other nations, where be greater nakednesses of people, he did undeservedly, and maliciously note the Islanders rather with this reproch, then our people and nations, who are more infamous with crime then our countreyemen.

And albeit I wish with all mine heart that such enormities were much lesse wincked at in our country then we see they are, yet notwithstanding this juggle reason of his naturall inclination to backbiting, he added this in his last reproch: namely, that these vices by the Islanders are not accounted for vice. For what common wealth dare the impudent compare with us? affirme this to be true? What? in that common wealth which hath sworne to observe the law contained in the statute booke under the title of Manhelge chap. whereby it is enacted, that whosoever committeth adultery with another mans wife the second time, his goods be confiscated, he shall be punished with death? Or in that common wealth, which not long since hath inflicted the penalty of 80 dallers upon a servant committing adultery with his masters wife? Or in that common wealth which hath decreed, that if he doth not pay, nor lay in surety at the day appointed, he shalbe banished the country? Or in that common wealth the politike lawes whereunto doe streightly command that whosoever be according

THE TRUE STATE OF ICELAND

A.D.
1592.

found in adultery with another mans wife, by her husband, if he escape, he shall undergoe the punishment manslaughter? Or in that common wealth, the litike lawes whereof do also enjoyne a man that is taken in carnall copulation with the mother, daughter, or sister, by the sonne, father, or brother, to redeeme himselfe with the one halfe of that which he ought to have paid, if he had shed the innocent blood of the sayd party? Or in that common wealth the politike lawes whereof have noted and condemned adultery under the name of a most heinous offence? and do straightly command that he which is taken the third time in that stilly act shalbe punished with death?

You see therefore (friendly readers) what an injurious story we have, affirming that adultery and whoredome Island deserveth not the name of sinne and wickedness: for although some officers let slip this or that unpunished, yet ought not the whole nation, nor the nobles, nor all good and godly men, in that regard, to be abused or evill spoken of.

The thirteenth section.

The third reproch is, whereby he doth brand the Islanders with the marke of deceit and trechery toward the Germans. *The third reproch.*

Doubtles the author of this libell was some vagabond huckster or pedler, and had gone particularly into many corners of Island to utter his trumpery wares, which he also testifieth of himselfe in his worthy rimes, that he had travailed thorow the greatest part of Island, ereupon when he had played the cousining mate with others (for often times deceit and lying are joyned together, and he hath sufficiently proved himselfe to be a knave, by this triall of his wit) peradventure himselfe was defrauded by them whom he before time had defrauded.

From hence proceedeth this slander against our whole nation: dissembling in the meane time with what bestie certaine Germans, making yerely voyages into

A.D.
1592.

THE ENGLISH VOYAGES

Island, deale with our men. But seeing by this complaint I have not determined to reproch others, but to lay open the undeserved reproches of others against our nation, I do here of purpose surcease.

The foureteenth section.

*The 4, 5, 6,
67 reproches.*

Fourthly, he sayth that in bankets none of the ghests use to rise from the table: but that the good wife of the house reacheth to every one a chamber-pot, so oft as need requireth. Moreover, he noteth much unmanerlinesse of eating and drinking at bankets.

Fiftly, he objecteth customes of lying in bed, and of dining: namely that ten persons, more or lesse, men and women lie altogether in the same bed, and that they eat their meat lying in bed: and that in the meane time they do nothing but play at dice or at tables.

Sixtly, he reporteth that they wash their hands and their faces in pisse.

Seventhly, he despightfully abaseth our solemnizings of marriages, spousals, birth-dayes, and our customes at burials.

THese, and a number of such like reproches hath this impure slanderer spued foorth against an innocent nation, yea and that nation which hath deserved right well of him and his countrimen. Which are of the same kind with these, in so much that we altogether disdeigne to make answere unto them. For, that we may graunt (which notwithstanding we will in no case yeelde unto) that this worthy Germane notarie observed some such matter among base companions, and the very of-scouring of the common people, with whom he was much more conversant then with good and honest persons (for he had lived, as his rimes testifie, somewhat long upon the coast of Island, whither a confused rout of the meanest common people, in fishing time do yerely resort, who being naught aswell through their owne leudnesse, as by

THE TRUE STATE OF ICELAND

A.D.
1592.

the wicked behaviour of outlandish mariners, often times doe leade a badde and dishonest life) notwithstanding we are in this place more manifestly wronged through the knavery of this one varlet, and desperate sycophant by his defaming of the whole nation (as others also usually do) then that it should neede any refutation at all. Of which thing strangers themselves, who are not a little conversant in our Iland, may be most sufficient witnesses.

I could also gather together many such filthy, unmannerly, and baudie fashions noted by others even in his own country. But I detest this dogged eloquence, neither take I any pleasure to be witty in the disgracing of others: and yet I will not shew my selfe such a milke-soppe as to be daunted with light words. Onely, let all honest and good men consider, what disposition it argueth, for one to object against a whole nation certaine misdemeanours committed by some one or other particular man. If any man should travell thorowout all the cities and townes of Germanie or any other nation, and heaping together the offences, and most leud maners, the robberies, manslaughters, murders, whoredomes, adulteries, incests, riots, extortions, and other prophane, and filthy actes, should affirme them to be common to all Germans, or otherwise to any other whole nation, and should exaggerate all these things with notorious lies, is he to be accounted one that spends his time in a good argument? But what marvaile is it, though a varlet, and, that I may give him his true title, a filthy hogge, that rimer (I say) hath bewrayed his nature and disposition in such like reproches? For it is well knownen that swine, when they enter into most pleasant gardens, do not plucke lillies, or roses, or any other most beautifull and sweet flowers; but thrusting their snouts into the ground, doe tumble and tosse up and downe whatsoever durt and dung they can finde, untill they have rooted up most uncleane things, namely such as are best agreeable to their nature, wherewith they greedily

A.D.
1592.

THE ENGLISH VOYAGES

glut themselves: Even so this hoggish Rimer lightly passeth over the best and most commendable things of our Common wealth, but as for the woorst, and those which have beene committed by none, or by very few, namely, such things as best fit his humour and disposition (that he might indeed shew himselfe to be the same which we have termed him) those things (I say) hath he scraped up together: whereupon hereafter by my consent, for his maners and disposition let him enjoy the name of a swine.

The fifteenth section.

*The ninth
reproch.*

WEe will heere rehearse the ninth reproch, which that slanderous hogge hath drawn from the maner of living, and specially from the meat and drinke of the Islanders, and that not in one or a few wordes, but in a large invective: namely, that they eate olde and unsavoury meates, and that, without the use of bread. Also, that they eate divers kinds of fishes which are unknowen to strangers: and that they mingle water and whey together for drinke. All which this venomous pasquill, with eloquent railing and wittie slaunder hath set out at the full.

And albeit we doe scarce vouchsafe to stand longer about answering of him, yet in regard of others, who at this day partly woonder at the matter, and partly object it to our nation, we thought good to adde some few things in this place.

First therefore we will divide this our nation into two parts: into beggers, and those that susteine both themselves, and, amongst others, beggers also. As touching all kinds of meats wherewith beggers and other poore men satisfie their hunger, it is no easie matter to rehearse and examine them: neither, because extreame necessity hath at some times compelled them to eate this or that, therefore is it meet to prescribe certeine kindes and number of meats to the rest of the nation. For we have also a law among the canons

THE TRUE STATE OF ICELAND

A.D.
1592.

apostolicall, which forbiddeth to eat things strangled :
in the observing of which canons, antiquity hath seemed
to be very devout.

Moreover, we will make a distinction of times also,
that it may seeme no strange accident in the time of
famine, though many things are, and have bene used
by a great number of men to satisfie their hunger,
which at other times are scarce meat for dogges. As
very lately in the yeere 1590 we heard concerning the
citizens of Paris, being environed with the most streight
siege of Henrie the fourth, King of Navarre, suffering
(as Petrus Lindebergius speaketh) the famine of Sagun-
um : insomuch that they did not onely eate their
horses, but also taking the flesh of dead men, and
beating their bones to powder in a mortar, they mingled
therewith a handfull or two of meale, esteeming it
delicacies. And it is well knowen also of other nations,
who in the like urgent necessities have lived by eating
of mice, cats and dogs. In like maner sometimes are
the Islanders constrained to doe, not being besieged by
their enemies (although hitherto we have abstained from
mans flesh, yea, and to our knowledge, from dogs,
mice, and cats) for whereas we provide things necessary
for food out of the land and sea, & no sustenance, or
very little, is brought unto us by strangers : so often
as God withholdeth his gifts of land and sea, then must
famine follow and ensue a dreadfull scarcity of victuals, where-
upon the inhabitants are sometimes vexed with grievous
famine. And therefore it is likely that they amongst us
which used to live from hand to mouth, and had not
some provision of former yeeres remaining, have bene
driven to great extremities, so often as need hath
enforced them thereunto. But whether this thing
ought woorthily to minister occasion to a publike and
perpetuall reproch against the Islanders, more then other
nations, I referre it to the judgement of indifferent and
honest mindes.

Moreover, whereas divers use to object concerning [I. 588.]

A.D.
1592.

THE ENGLISH VOYAGES

*Want of salt
in Island.*

*The Islanders
meanes of pre-
serving their
meates without
salt.*

the proper & accustomed fare of our country, especially of flesh, fish, butter being long time kept without salt: also concerning white-meats, want of corne, drinking of water, and such like: in most places of Island (for there be many of our countrymen also, who, after the maner of the Danes and Germans so farre foorth as ought in a meane to suffice chaste and temperate minds, although we have not any great varietie of sauce, being destitute of Apothecaries shops, are of ability to furnish their table, and to live moderately) we confesse it to be even so: namely that the foresaid kinds of victuals are used in most places without the seasoning of salt. And I wil further adde, that the very same meats, which certaine strangers abhorre so much as to name, yet strangers themselves, when they are among us do use to eat them with delight. For albeit for the most part we have no corne, nor meale, nor yet salt the provocation of gluttony, for the seasoning of our victuals, is common to us all: yet notwithstanding almighty God of his goodnesse hath taught our men also the way, how they should handle, and keepe in store those things which belong to the sustentation of life, to the end it may appeare, that God in nourishing and susteining of us Islanders, is not tyed to bread and salt.

But whereas strangers boast that all their victuals are more pleasant and wholesome: yet we denie that to be a sufficient reason, why they should upbraid us in regard of ours: neither do we thinke God to be a debter unto our deinty mouthes: but rather we give him thanks with our whole hearts, that he vouchsafeth without this delicate and nice fare, which is esteemed to be so pleasant and wholesome, to grant even unto the men of our countrey many yeeres, and a good age as also constant health, and flourishing strength of body; all which we account to be signes of wholesome and convenient nourishment, and of a perfect constitution. Besides, our wits are not altogether so grosse and barren,

THE TRUE STATE OF ICELAND

A.D.
1592.

as the philosophers seeme to assigne unto this our aier, and these nourishments, which perhaps many of our countrey men could much rather verifie in deeds then in words, if (as the Poet sayth) envious poverty did not holde us downe.

But here the judgement of the common people, as often in other matters, doth too plainly deceive (I except all good and well experienced men) some of them which would seeme to be wise: namely, that whatsoever their use doth not admit, or that they have not seene, nor had triall of beforetime, they presently condemne. As for example, he that never saw the sea will not be persuaded that there is a mediterrane sea: so doe they measure all things by their owne experience and conceit, as though there were nothing good and profitable, but that onely wherewith they mainteine their lives. But we are not growen to that pitch of folly, that because we have heard of certeine people of Aethiopia, which are fed with locusts, being therefore called by Diodorus, Acridophagi, and of a certaine nation of India also, whom Clitarchus & Megasthenes have named Mandri, as Agatarchides witnesseth, or of others that live upon frogs or sea-crabs, or round shrimps, which thing is at this day commonly knownen, that (I say) we should therefore presume to make them a laughing stocke to the common people, because we are not accustomed to such sustenance.

The sixteenth section.

Tenthly, that uncivill beast casteth our men in the teeth with their good hospitality. They do not (sayth he) carry about mony with them in their purses, neither is it any shame to be entertained in a strange place, and to have meat and drinke bestowed of free cost. For if they had any thing which they might impart with others, they would very gladly. Moreover, he maketh mention of certeine churches or holy chappels (as of a base thing) which many of the Islanders have

The tenth reproch.

A.D.
1592.

THE ENGLISH VOYAGES

built in their owne houses: & that first of all in the morning, they have recourse thither, to make their prayers, neither do they suffer any man before they have done their devotion, to interrupt them. These be the things which he hath set downe as some notable disgrace unto the Islanders. And no marvell:

For filthy swine detest all cleanly ones,
And hogs uncleane regard not precious stones.

Which I feare, least it may be too truly affirmed of this slanderer, as it is manifest out of these two last objections.

Howbeit, sithens he himselfe is a most sufficient wnesse of his owne vertues, we will referre the reader, who is desirous to know more of him unto his booke of rimes against Island, which we have now examined in our former sections: at whose railing & filthy speeches we have bene ashamed on his behalfe: insomuch that those things which he with satyricall, satyricall? nay sathanicall biting and reviling of our nation, hath not blushed to write, are irksome for us to repeat: so great & abominable is his insolency, & his reproches so heinous. Good God! whosoever shall view this cartode of slanders (for we have mentioned the least part thereof, because I was loth to lose my labour, or, as the wise man sayth, to answer a foole according to his foolishnesse, whereas in his rimes there is not one word without a reproch) will he not judge the authour of this pasquill to have bene a most lewde man, yea the very drosse of mankinde, without pietie, without humanitie?

But here I have just occasion to doubt whether the authour of these revilings hath bene the more injurious to Islanders, or the Printer thereof Joachimus Leo (and whatsoever else they be who in their editions dare neither professe their owne name, nor the name of their Citie) which Leo hath nowe twice, if not oftner, published the saide pamphlet at Hamburg. Doe you suffer this to goe unpunished, O ye counsell and commons of Ham-

THE TRUE STATE OF ICELAND

A.D.
1592.

rg? What? Have you determined to gratifie Island
this sort, which these many yeeres, by reason of your
oundant traffique with us, and your transporting home
all our commodities, of our beeves and mutttons, and
an incredible deale of butter and fishes, hath bene
to your Citie in stead of a storehouse? In times past
o, certaine Cities of England and of Holland have
ped the commodities of this Isle: Moreover, there
h bene ancient traffique of Denmarke, Breme, and
beck with the Islanders. But they never gained by
of their chapmen such commendations, and such
nks, as are contained in this libell: It hath in your,
your Citie (I say) bene bred, brought foorth, iterated,
not the thirde time published: which hath armed other
ple, unto whom the name of Island was otherwise
rce knowne, to the disdaine and contempt of this our
tion: and this injurie offered by a Citizen of yours,
h Island susteined these 30. yeeres and more, and
th as yet susteine. But many such accidents often
ne to passe without the knowledge of the magistrate,
ther do we doubt but that good men are grieved
such infamous libels, and do take diligent heed that
y be not published: for such editions are contrary
the lawe of nature: Doe not that to another which
u wouldest not have done unto thy selfe: and to
lawes Emperial of infamous libels: wherein is
oynd a most grievous penaltie unto those, who invent,
te, utter, or cause such libels to be bought or sold,
do not presently upon the finding thereof teare them
pieces.

*The commo-
dities of Island.*

*The ancient
traffique of
England with
Island.*

*Lawes against
libels.*

But now time bids us to sound a retreat: and to
urne home unto thee Island (our most deare mother)
om neither povertie, nor colde, nor any other such
onveniences shall make irksome unto us, so long as
u ceasest not to give heartie and willing entertainment
o Christ: where, first we doe earnestly exhort thee
he serious and ardent affection, and love of God, and
the heavenly knowledge reveiled unto us in Christ:

A.D.
1592.

THE ENGLISH VOYAGES

that thou wouldest preferre this before all things, being enflamed with desire of doctrine, and of the worde: that thou wouldest not lightly esteeme, contemne or hate the holy ministerie and ministers, but reverence, cherish, and love them. Accompting those that practise the contrary as wicked and prophane: and managing all thine affaires both private and publique, according to the prescript rule of pietie and honestie, that unto this, thy states and orders Ecclesiasticall and politique may in all things be conformed: and so in either kinde of life relying thy selfe upon that leuell and line of equitie and justice, and avoyding others, who upon stubbernesse and impietie swerve therefrom. That thou wouldest also inflict just punishments upon offenders: All which we doubt not but the Magistrate will have respect unto. But especially that thou admittest none to be Magistrates, but men of approved fidelitie and honestie, and such as may adjoyne unto these vertues others hereto belonging, by which meanes inconveniences may fitly be prevented. For if this matter be well handled, namely that they which are the best of all good men be chosen to beare publique authoritie, wicked and unfit men being altogether rejected; the condition of the subjects shalbe most prosperous: the lives and maners of all men shal prove by so much the more commendable: godlinesse also and honestie shal become the more glorious. But on the contrary, if pastours of Churches be not answerable to their function, either in life or doctrine; if all men without respect or difference be admitted to the government of the common wealth, who aspire thereunto by their owne rashnesse, ambition, or avarice, and desire of honour, yea though they be suspected or convicted of crimes and dishonestie, or be protectours or unjust favourers of such persons as are suspected and convicted; then what will be thy state, oh Island? What will be thy outward shew or condition? Doubtlesse most miserable. Neither shalt thou by any other meanes more suddenly approach to thy ruine and destruction.

THE TRUE STATE OF ICELAND

A.D.
1592.

if thou committest thy selfe to the government of
h men, who to the uttermost of their power, although
y be of thine owne brood, dayly seeke thine over-
ow for their owne private advantage and secret malice.
erefore (to be short) let these be to advertise my
re Country, how behovefull it is that the matters
resaid be put in practise.

But whilst I am speaking these things unto thee
y Country) oh that my deepe and dolefull sighes,
ich lie hid in the former speach, might pierce the
es of our Kings most excellent Majestie, before whom,
thy behalfe I doe bewaile the publique miseries, which
this respect especially doe arise, because wee are so
re distant from the seate and royall presence of our
ng, that many therefore take more libertie, and promise
re securitie of offending unto themselves. But we [I. 590.]
I commit all these matters to the most just Judge of
even and earth who beholdeth all things in equitie.

Nowe it remaineth (my beloved Country) that thou
uldest take in good part these my labours employed
thy service, and accept them with that favourable
l courteous minde which I have expected. And
ough they be not of such worth as I could wish,
sith a willing minde is worth all, I would not there-
e give over because I mistrusted my selfe as one
ufficient to contend for thine innocencie, for thy repu-
on, and thine honour, my deare Country. But
her whatsoever it be (if it be ought) and how mickle-
ver which for my slender abilitie I was able to afford
thy defence, I thought good not to suppress it:
I esteeme not those men worthy of commendation,
o despairing

To overgrow the limmes of Lyco stoute,
Neglect to cure their bodies of the goute.

And in very deed, it doeth no whit repent me of
labour, if this little treatise shall tend neither to
ne nor to mine owne disgrace. But if it shall any

A.D.
1592.

THE ENGLISH VOYAGES

thing availe to thine honour or defence, I will th
my travaile right well bestowed. Yea, if by this
slender attempt I may but onely excite other of
children, and my native Countreymen, being far
superiours both in learning and industrie to tak
cause in hand, either nowe or hereafter, what reas
there why any man should say that it is not wort
labour? Nowe, if they addresse themselves to
howsoever my fame shalbe obscured, yet will I co
my selfe with their excellencie, who are like to in
my credite: for albeit a man ought to have s
regard of his name and fame, yet is he to have
of his Countrey, whose dignitie being safe and s
we also must needes esteeme our selves to be in safe

Written at Holen Hialtedale in Island, the yee
of our Lord 1592. the 17. of the
Kalends of May.

A letter written by the grave and learned
brandus Thorlacius Bishop of Holen in I
concerning the ancient state of Island
Gronland, &c.

Reverendissimo viro, eruditione & virtute conspicuo
Hugoni Branham, Ecclesiæ Harevicensis in
pastori vigilantissimo, fratri & symmystæ observando



Irabar equidem (ut conjicis, reverendissime domine pastor) primo literarum tui intuitu, ignotum me, ab ignoto, salutari. Cæterum, cum ulterius perderer, comperi me, si non aliter, nomine tenus, tibi (quæ tua est humanitas) innotuisse: Simulque quod te non Islandorum studiosum experirer, ex animo gavisus Undè etiam faciam, ut tua pietas, tuumque nomen Evangelio Jesu Christi nobis congratulantis, deque nostra tam benignè tamque honorificè sentientis & bentis, apud nos ignotum esse desinat.

THE TRUE STATE OF ICELAND

A.D.
1595.

Quòd verò ad antiquitatis monimenta attinet, quæ hîc
re creduntur, nihil sanè est (præter illa, quorum in
mmentario isto de Islandia, quem vidisse te scribis, fit
ntio) de hac nostra insula lectu scriptuvè dignum,
ad cum humanitate tua communicem. De vicinis
lem terris pauca, præter historiam Regum Noruegiæ,
verius ejusdem historiæ fragmenta; quæ aliis aliter
cripta sunt: sunt tamen talia, quæ Krantzius non
igerit, aut eorum certè pauca. De vicina quoque Gron-
dia, id veterum opinione habemus, eam magno circuitu
extrema Noruegia, ubi || Biarmia nuncupatur, &
qua haud vasto intervallo sita sit, circum quasi Island-
exporrigi. Illic nostrates aliquando commercia
truisse, & eam terram tempore Pontificiorum suos
iscopos habuisse annales nostri testantur. Cætera
bis incognita. At hodiè fama est, vestris Britannis
uos ego propè maris dominos appellarim) quotannis
in Gronlandia negotiationes: de qua re, si me cer-
rem feceris, non erit injucundum. Etiam velim quæ-
que nova erunt de rebus vestrarum aut vicinorum
gnorum, ea non omittas.

*Commentarius
brevis de
Islandia: per
Arngrimum
Jonam
Islandum
editus, 1593.*

|| Biarmia.

*Gronlandis
olim suos habuit
Episcopos.*

Vale fœliciter (reverende Dom. pastor) Deo, musis, &
mmisso gregi quàm diutissime superstes, Amen. Ex
landia in festo visitationis D. Mariæ Anno 1595.

Human. tuæ studiosus Gudbrandus Thorlacius
Episcopus Holensis in Islandia.

The same in English.

[I. 591.]

o the reverend, learned, and vertuous, Master Hugh
Branham minister of the Church of Harewich in
England, his brother and fellow-pastour. &c.

Much marvelled (even as your selfe, reverend sir,
conjectured that I would) at the first sight of your
letters, that being a stranger I should be saluted in
writing by one altogether unknown unto mee. How-
it, reading a litle further, I found my selfe, if not
herwise, yet by name at least (which proceedeth of

A.D.
1595.

THE ENGLISH VOYAGES

your courtesie) known unto you : And also, for that I sawe you desirous of the credite and honest report of us Islanders, I greatly rejoyced. Wherefore I my selfe will be a meane, that your vertue and good name (because you congratulate with us for the Gospel of Christ here published, and doe thinke and write so lovingly and honourably of our nation) may cease hereafter to be unknown amongst us.

*This is the
brieft Com-
mentarie of
Jonas Arn-
grimus im-
mediatly
going before.*

As touching the monuments of antiquitie which are here thought to be extant, there is, in very deede, nothing (except those particulars, whereof mention is made in the Commentary of Island, which you write unto me that you have seene) worthy to be read or written, which I may communicate with you. And as concerning our neighbour Countreys we have litle to shewe, besides the history of the Kings of Norway, (or rather some fragments of the same history) which others have otherwise described : howbeit they are all in a maner such things as Krantzius never mentioned : unlesse it be some fewe relations. Moreover, as touching Gronland, we holde this from the opinion of our auncestours; that, from the extreeme part of Norway, which is called || Biarmia, and from whence the saide Gronland is not farre distant, it fetcheth about the Northren coast of Island with an huge circuit in maner of an halfe Moone. Our Chronicles likewise doe testifie that our owne countrey men in times past resorted thither for traffique, and also that the very same countrey of Gronland had certaine Bishops in the dayes of Poperie. More then this we cannot avouch. But now it is reported that your Englishmen (whom I may almost call the lordes of the Ocean sea) make yeerely voyages unto Gronland concerning which matter if you please to give me further advertisement, you shall doe me an especial favour. Moreover, whatsoever newes you heare concerning the affaires of England or of other Countreys thereabout, I pray you make us acquainted therewith. Thus (reverend sir) wishing you long life, for the service of God, fe

|| Biarmia.

*Gronland in
old time had
Christian
Bishops.*

THE SPANISH ARMADA

A.D.
1588.

increase of learning, and the benefit of the people committed to your charge, I bid you farewell. From and upon the feast of the visitation of the blessed gine Mary, Anno Dom. 1595.

Yours Gudbrandus Thorlacius Bishop of
Hola in Island.

The miraculous victory atchieved by the English Fleete, under the discreet and happy conduct of the right honourable, right prudent, and valiant lord, the L. Charles Howard, L. high Admirall of England, &c. Upon the Spanish huge Armada sent in the yeere 1588. for the invasion of England, together with the wofull and miserable successe of the said Armada afterward, upon the coasts of Norway, of the Scottish Westernne Isles, of Ireland, of Spaine, of France, and of England, &c. Recorded in Latine by Emanuel van Meteran in the 15. booke of his history of the low Countreys.



Having in part declared the strange and wonderfull events of the yeere eightie eight, which hath bene so long time foretold by ancient prophesies; we will now make relation of the most notable and great enterprise of all others which were in the foresaid yeere atchieved, in order it was done. Which exploit (although in very deed was not performed in any part of the low Countreys) is intended for their ruine and destruction. And it is the expedition which the Spanish king, having a long time determined the same in his minde, and having consulted thereabout with the Pope, set forth and undertake against England and the low Countreys. To the end that he might subdue the Realme of England, and reduce it unto his catholique Religion, and by that

A.D.
1588.

THE ENGLISH VOYAGES

[I. 592.]

*The prepara-
tion of the
Spanish King
to subdue Eng-
land and the
lowe Coun-
treys.*

meanes might be sufficiently revenged for the disgrace, contempt and dishonour, which hee (having 34. yeeres before enforced them to the Popes obedience) had endured of the English nation, and for divers other injuries which had taken deepe impression in his thoughts. And also for that hee deemed this to bee the most readie and direct course, whereby hee might recover his hereditarie possession of the lowe Countreys, having restrained the inhabitants from sayling upon the coast of England. Which verily, upon most weighty arguments and evident reasons, was thought would undoubtedly have come to passe, considering the great abundance and store of all things necessary wherewith those men were furnished, which had the managing of that action committed unto them. But now let us describe the matter more particularly.

The Spanish King having with small fruite and commodity, for above twentie yeeres together, waged warre against the Netherlanders, after deliberation with his counsellors thereabout, thought it most convenient to assault them once againe by Sea, which had bene attempted sundry times heretofore, but not with force sufficient. Unto the which expedition it stode him nowe in hand to joyne great puissance, as having the English people his professed enemies; whose Island is so situate, that it may either greatly helpe or hinder as such as saile into those parts. For which cause hee thought good first of all to invade England, being perswaded by his Secretary Escovedo, and by divers other well experienced Spaniards and Dutchmen, and by many English fugitives, that the conquest of that Iland was lesse difficult then the conquest of Holland and Zeland. Moreover the Spaniards were of opinion, that it would bee farre more behoveful for their King to conquer England and the lowe Countreys all at once, then to be constrained continually to maintaine a warlike Navie to defend his East and West Indie Fleetes, from the English Drake, and from such like valiant enemies.

THE SPANISH ARMADA

A.D.
1588.

And for the same purpose the king Catholique had given commandement long before in Italy and Spaine, that a great quantitie of timber should be felled for the building of shippes; and had besides made great preparation of things and furniture requisite for such expedition; as namely in founding of brasen Ordinance, in storing up of corne and victuals, in trayning men to use warlike weapons, in leavying and mustering of souldiers: insomuch that about the beginning of the yeere 1588. he had finished such a mightie Navie, and brought it into Lisbon haven, as never the like had before that time sailed upon the Ocean sea.

A very large and particular description of this Navie was put in print and published by the Spaniards; wherein were set downe the number, names, and burthens of the shippes, the number of Mariners and souldiers throughout the whole Fleete; likewise the quantitie of their Ordinance, of their armour, of bullets, of match, of gun-boulder, of victuals, and of all their Navall furniture was in the saide description particularized. Unto all these were added the names of the Governours, Captaines, Noblemen and gentlemen voluntaries, of whom there was so great a multitude, that scarce was there any family of accompt, or any one principall man throughout all Spaine, that had not a brother, sonne or kinseman in that Fleete: who all of them were in good hope to purchase unto themselves in that Navie (as they termed it) invincible, endlesse glory and renowne, and to possesse themselves of great Seigniories and riches in England, and in the lowe Countreys. But because the said description was translated and published out of Spanish into divers other languages, we will here onely make an abridgement or brieve rehearsall thereof.

Portugal furnished and set forth under the conduct of the duke of Medina Sidonia generall of the Fleete, ten Galeons, two Zabrees, 1300. Mariners, 3300. souldiers, 300. great pieces, with all requisite furniture.

*The number
and quality
of the ships
of the Spani-
sh Fleete, with
the souldiers,
Mariners
pieces of
Ordnance.*

A.D.
1588.

THE ENGLISH VOYAGES

Biscay, under the conduct of John Martines de Ricalde
Admiral of the whole Fleete, set forth tenne Galeons,
4. Pataches, 700. mariners, 2000. souldiers, 250.
great pieces, &c.

Guipusco, under the conduct of Michael de Oquendo,
tenne Galeons, 4. Pataches, 700. mariners, 2000.
souldiers, 310. great pieces.

Italy with the Levant Islands, under Martine de Verten-
dona, 10. Galeons, 800. mariners, 2000. souldiers,
310. great pieces, &c.

Castile, under Diego Flores de Valdez, 14. Galeons,
two Pataches, 1700. mariners, 2400. souldiers, and
380. great pieces, &c.

Andaluzia, under the conduct of Petro de Valdez,
10. Galeons, one Patache, 800. mariners, 2400.
souldiers, 280. great pieces, &c.

Item, under the conduct of John Lopez de Medina,
23. great Flemish hulkes, with 700. mariners, 3200.
souldiers, and 400. great pieces.

Item, under Hugo de Moncada, foure Galliasses con-
taining 1200. gally-slaves, 460. mariners, 870.
souldiers, 200. great pieces, &c.

Item, under Diego de Mandrana, foure Gallies of
Portugall, with 888. gally-slaves, 360. mariners, 20.
great pieces, and other requisite furniture.

Item, under Anthonie de Mendoza, 22. Pataches
and Zabraes, with 574. mariners, 488. souldiers,
and 193. great pieces.

Besides the ships aforementioned there were 20.
caravels rowed with oares, being appointed to performe
necessary services unto the greater ships: insomuch that
[I. 593.] all the ships appertayning to this Navie amounted unto
the summe of 150. eche one being sufficiently provided
of furniture and victuals.

The number of Mariners in the saide Fleete were
above 8000. of slaves 2088. of souldiers 20000. (besides
noblemen and gentlemen voluntaries) of great cast pieces
2650. The foresaid ships were of an huge and incredible



LORD HOWARD OF EFFINGHAM



THE SPANISH ARMADA

A.D.
1588.

capacitie and receipt. For the whole Fleete was large ynough to containe the burthen of 60. thousand tunnes.

The Galeons were 64. in number, being of an huge bignesse, and very stately built, being of marveilous force also, and so high, that they resembled great castles, most fit to defend themselves and to withstand any assault, but in giving any other ships the encounter farre inferiour unto the English and Dutch ships, which can with great dexteritie weild and turne themselves at all assayes. The upperworke of the said Galeons was of thicknesse and strength sufficient to beare off musket-shot. The lower worke and the timbers thereof were out of measure strong, being framed of planks and ribs foure or five foote in thicknesse, insomuch that no bullets could pierce them, but such as were discharged hard at hand: which afterward prooved true, for a great number of bullets were founde to sticke fast within the massie substance of those thicke planks. Great and well pitched Cables were twined about the masts of their shippes, to strengthen them against the battery of shot.

*A description
of the Galeons.*

The Galliasses were of such bignesse, that they contained within them chambers, chapels, turrets, pulpits, and other commodities of great houses. The Galliasses were rowed with great oares, there being in eche one of them 300. slaves for the same purpose, and were able to do great service with the force of their Ordinance. All these together with the residue aforementioned were furnished and beautified with trumpets, streamers, banners, warlike ensignes, and other such like ornaments.

*A description
of the Galli-
asses.*

Their pieces of brasen ordinance were 1600. and of yron a 1000.

The bullets thereto belonging were 120. thousand.

Item of gun-poulder 5600. quintals. Of matche 1200. quintals.

Of muskets and kaleivers 7000. Of haleberts and partisans 10000.

*The great
Ordinance,
bullets, gun-
poulder, and
other furni-
ture.*

A.D.
1588.

THE ENGLISH VOYAGES

Their provision of victuals and other things necessary.

Moreover they had great store of canons, double-canons, culverings and field-pieces for land services.

Likewise they were provided of all instruments necessary on land to conveigh and transport their furniture from place to place; as namely of carts, wheelles, wagons, &c. Also they had spades, mattocks and baskets to set pioners on worke. They had in like sort great store of mules and horses, and whatsoever else was requisite for a land-armie. They were so well stored of biscuit, that for the space of halfe a yeere, they might allow eche person in the whole Fleete halfe a quintall every moneth; whereof the whole summe amounteth unto an hundreth thousand quintals.

Likewise of wine they had 147. thousand pipes, sufficient also for halfe a yeeres expedition. Of bacon 6500. quintals. Of cheese three thousand quintals. Besides fish, rise, beanes, pease, oile, vineger, &c.

Moreover they had 12000. pipes of fresh-water, and all other necessary provision, as namely candles, lanternes, lampes, sailes, hempe, oxe-hides and lead to stop holes that should be made with the battery of gunshot. To be short, they brought all things expedient either for a Fleete by sea, or for an armie by land.

This Navie (as Diego Pimentelli afterward confessed) was esteemed by the King himselfe to containe 32000. persons, and to cost him every day 30. thousand ducates.

A Spanish terza consisteth of 3200. souldiers.

There were in the said Navie five terzaes of Spaniards, (which terzaes the Frenchmen call Regiments) under the commaund of five governours termed by the Spaniards, Masters of the field, and amongst the rest there were many olde and expert souldiers chosen out of the garisons of Sicilie, Naples, and Terçera. Their Captaines or Colonels were Diego Pimentelli, Don Francisco de Toledo, Don Alonço de Luçon, Don Nicolas de Isla, Don Augustin de Mexia; who had eche of them 32. companies under their conduct. Besides the which companies there were many bands

THE SPANISH ARMADA

A.D.
1588.

also of Castilians and Portugals, every one of which had their peculiar governours, captaines, officers, colours and weapons.

It was not lawfull for any man, under grievous penal-
tie, to cary any women or harlots in the Fleete: for
which cause the women hired certaine shippes, wherein
they sailed after the Navie: some of the which being
driven by tempest arrived upon the coast of France.

The generall of this mightie Navie, was Don Alonso
Perez de Guzman duke of Medina Sidonia, Lord of
S. Lucar, and knight of the golden Fleece: by reason
that the Marques of santa Cruz appointed for the same
dignitie, deceased before the time.

John Martines de Ricalde was Admirall of the
Fleete.

Francis Bovadilla was chiefe Marshall: who all of [I. 594.]
them had their officers fit and requisite for the guiding
and managing of such a multitude. Likewise Martin
Alorcon was appointed Vicar generall of the Inquisition,
being accompanied with more then a hundreth Monkes,
to wit, Jesuites, Capuchines, and friers mendicant. Be-
sides whom also there were Phisitians, Chirurgians,
Apothecaries, and whatsoever else pertained unto the
hospitall.

Over and besides the forenamed governours and
officers being men of chiefe note, there were 124. very
noble and worthy Gentlemen, which went voluntarily of
their owne costs and charges, to the ende they might
see fashions, learne experience, and attaine unto glory.
Amongst whom was the prince of Ascoli, Alonzo de
Leiva, the marques de Pennafiel, the marques de Ganes,
the marques de Barlango, count de Paredes, count de
Yelvas, and divers other marqueses and earles of the
honourable families of Mendoza, of Toledo, of Pachieco,
of Cordova, of Guzman, of Manricques, and a great
number of others.

While the Spaniards were furnishing this their Navie,
the duke of Parma, at the direction of king Philip, made

*The prepara-
tion of the duke
of Parma to
aide the
Spaniards.*

A.D.
1588.

THE ENGLISH VOYAGES

great preparation in the low Countreys, to gi^{ve} ~~and~~ ^{for} assistance unto the Spaniards; building ships ~~for~~ ^{for the} same purpose, and sending for Pilots and ship-wrights out of Italy.

In Flanders hee caused certaine deepe chanel to be made, and among the rest the chanell of Yper commonly called Yper-lee, employing some thousands of workemen about that service: to the end that by the said chanel he might transport ships from Antwerp and Ghendt to Bruges, where hee had assembled above a hundreth small ships called hoyes being well stored with victuals, which hoyes hee was determined to have brought into the sea by the way of Sluys, or else to have conveyed them by the saide Yper-lee being now of greater depth, into any port of Flanders whatsoever.

In the river of Waten he caused 70. ships with flat bottomes to be built, every one of which should serve to cary 30. horses, having eche of them bridges likewise for the horses to come on boord, or to goe foorth on land. Of the same fashion he had provided 200. other vessels at Neiuport, but not so great. And at Dunkerk hee procured 28. ships of warre, such as were there to be had, and caused a sufficient number of Mariners to be levied at Hamburgh, Breme, Emden, and at other places. Hee put in the ballast of the said ships, great store of beames of thicke planks, being hollow and beset with yron pikes beneath, but on eche side full of claspes and hookes, to joyne them together.

Hee had likewise at Greveling provided 20. thousand of caske, which in a short space might be compact and joyned together with nailes and cords, and reduced into the forme of a bridge. To be short, whatsoever things were requisite for the making of bridges, and for the barring and stopping up of havens mouthes with stakes, posts, and other meanes, he commanded to be made ready. Moreover not farre from Neiuport haven, he had caused a great pile of wooden fagots to be layd, and other furniture to be brought for the rearing up

THE SPANISH ARMADA

A.D.
1588.

mount. The most part of his ships contained two
ons a piece to bake bread in, with a great number of
les, bridles, and such other like apparell for horses.
ey had horses likewise, which after their landing should
ve to convey, and draw engines, field-pieces, and other
like provisions.

Neere unto Neiuport he had assembled an armie, over
e which he had ordained Camillo de Monte to be
mp-master. This army consisted of 30. bands or
ignes of Italians, of tenne bands of Wallons, eight
Scots, and eight of Burgundians, all which together
ount unto 56. bands, every band containing a
dreth persons. Neare unto Dixmud there were
stered 80. bands of Dutch men, sixtie of Spaniards,
e of high Germans, and seven bands of English
itives, under the conduct of sir William Stanlie an
GLISH knight.

In the suburbes of Cortreight there were 4000. horse-
n together with their horses in a readinesse : and at
ten 900. horses, with the troupe of the Marques del
asto Captaine generall of the horsemen.

Unto this famous expedition and presupposed victorie,
ny potentates, princes, and honourable personages hied
mselves : out of Spaine the prince of Melito called
duke of Pastrana and taken to be the sonne of one
ygomies de Silva, but in very deed accompted among
number of king Philips base sonnes. Also the
rques of Burgrave, one of the sonnes of Archiduke
rdinand and Philippa Welsera. Vespasian Gonsaga
the family of Mantua, being for chivalry a man of
at renowne, and heretofore Vice-roy in Spaine. Item
in Medices base sonne unto the duke of Florence.
d Amadas of Savoy, the duke of Savoy his base
ne, with many others of inferiour degrees.

Likewise Pope Sixtus quintus for the setting forth of
foresaid expedition, as they use to do against Turkes
infidels, published a Cruzado, with most ample in-
gences which were printed in great numbers. These

*The Popes fur-
therance to the
conquest of
England, and
of the low
Countries.*

A.D.
1588.

THE ENGLISH VOYAGES

[I. 595.]

vaine buls the English and Dutchmen deriding, sayd that the devill at all passages lay in ambush like a thiefe, no whit regarding such letters of safe conduct. Some there be which affirme that the Pope had bestowed the realme of England with the title of Defensor fidei, upon the king of Spaine, giving him charge to invade it upon this condition, that hee should enjoy the conquered realm, as a vassal and tributarie, in that regard, unto the sea of Rome. To this purpose the said Pope proffered a million of gold, the one halfe thereof to be paid in readie money, and the other halfe when the realme of England or any famous port thereof were subdued. And for the greater furtherance of the whole businesse he dispatched one D. Allen an English man (whom he had made Cardinall for the same ende and purpose) into the Low countries, unto whom he committed the administration of all matters ecclesiasticall throughout England. This Allen being enraged against his owne native country, caused the Popes bull to be translated into English, meaning upon the arrival of the Spanish fleete, to have it so published in England. By which Bull the excommunications of the two former Popes were confirmed, and the Queenes most sacred Majestie was by them most unjustly deprived of all princely title and dignities, her subjects being enjoined to performe obedience unto the duke of Parma, and unto the Popes Legate.

But that all matters might be performed with greater secrecie, and that the whole expedition might seeme rather to be intended against the Low countries, than against England, and that the English people might be perswaded that all was but bare words & threatnings, and that nought would come to effect, there was a solemne meeting appointed at Borborch in Flanders for a treatie of peace betweene her majestie and the Spanish king.

Against which treatie the united provinces making open protestation, used all meanes possible to hinder it

*A treatie of
peace, to the
end that Eng-
land and the
united provin-
ces might be
secure of in-
vasion.*

THE SPANISH ARMADA

A.D.
1588.

alleaging that it was more requisite to consult how the enimie now pressing upon them might be repelled from off their frontiers. Howbeit some there were in England that greatly urged and prosecuted this league, saying, that it would be very commodious unto the state of the realme, as well in regard of traffique and navigation, as for the avoiding of great expenses to maintaine the warres, affirming also, that at the same time peace might easily and upon reasonable conditions be obtained of the Spaniard. Others thought by this meanes to divert some other way, or to keepe backe the navy now comming upon them, and so to escape the danger of that tempest. Howsoever it was, the duke of Parma by these wiles enchanted and dazeled the eyes of many English & Dutch men that were desirous of peace: whereupon it came to passe, that England and the united provinces prepared in deed some defence to withstand that dreadfull expedition and huge Armada, but nothing in comparison of the great danger which was to be feared, albeit the constant report of the whole expedition had continued rife among them for a long time before. Howbeit they gave eare unto the relation of certaine that sayd, that this navie was provided to conduct and waft over the Indian Fleets: which seemed the more probable because the Spaniards were deemed not to be men of so small discretion as to adventure those huge and monstrous ships upon the shallow and dangerous chanel of England.

At length when as the French king about the end of May signified unto her Majestie in plaine termes that she should stand upon her guard, because he was now most certainly enformed, that there was so dangerous an invasion imminent upon her realme, that he feared much least all her land and sea-forces would be sufficient to withstand it, &c. then began the Queens Majestie more carefully to gather her forces together, & to furnish her own ships of warre, & the principall ships of her subjects with souldiers, weapons, and other necessary provision. The greatest and strongest ships of the

*Her majesties
warlike prepa-
ration by sea.*

A.D.
1588.

THE ENGLISH VOYAGES

whole navy she sent unto Plimmouth under the conduct of the right honorable Lord Charles Howard, lord high Admirall of England, &c. Under whom the renowned Knight Sir Francis Drake was appointed Vice-admirall. The number of these ships was about an hundred. The lesser ships being 30. or 40. in number, and under the conduct of the lord Henry Seimer were commanded to lie between Dover and Caleis.

*Her Majesties
land-forces.*

On land likewise throughout the whole realm souldiers were mustered and trained in all places, and were committed unto the most resolute and faithful capitaines. And whereas it was commonly given out that the Spaniard having once united himselfe unto the duke of Parma, ment to invade by the river of Thames there was at Tilburie in Essex over-against Gravesend a mightie army encamped, and on both sides of the river fortifications were erected, according to the prescription of Frederike Genebelli an Italian engineer. Likewise there were certaine ships brought to make a bridge, though it were very late first. Unto the service of the army came in proper person the Queens most renowned Majestie, representing Tomyris that Scythian warlike princesse, or rather divine Pallas her selfe. Also there were other such armies levied in England.

[I. 596.]

The principall catholique Recusants (least they should stirre up any tumult in the time of the Spanish invasion) were sent to remaine at certaine convenient places, namely in the Isle of Ely and at Wisbich. And some of them were sent unto other places, to wit, unto sundry bishops and noblemen, where they were kept from endangering the state of the common wealth, and of the sacred Majestie, who of her most gracious clemencie gave expresse commandement, that they should be intreated with all humanitie and friendship.

*The preparation of the
united provinces.*

The provinces of Holland and Zeland, &c. gave credite unto their intelligence out of Spain, making preparation to defend themselves: but because Spanish ships were described unto them to be so hurtful



THE SPANISH ARMADA

A.D.
1588.

they relied partly upon the shallow and dangerous seas all along their coasts. Wherefore they stood most in doubt of the duke of Parma his small and flat-bottomed ships. Howbeit they had all their ships of warre to the number of 90. and above, in a readinesse for all assayes: the greater part whereof were of a small burthen, as being more meete to saile upon their rivers and shallow seas: and with these ships they besieged all the havens in Flanders, beginning at the mouth of Scheld, or from the towne of Lillo, and holding on to Greveling and almost unto Caleis, & fortified all their sea-townes with strong garrisons.

Against the Spanish fleets arrivall, they had provided 25. or 30. good ships, committing the government of them unto Admirall Lonck, whom they commanded to joine himselfe unto the lord Henry Seymer, lying betweene Dover and Cales. And when as the foresaid ships, (whereof the greater part besieged the haven of Dunkerke) were driven by tempest into Zeland, Justin of Nassau the Admiral of Zeland supplied that squadron with 35. ships being of no great burthen, but excellently furnished with gunnes, mariners and souldiers in great abundance, and especially with 1200. brave Musquetiers, having bene accustomed unto sea-fights, and being chosen out of all their companies for the same purpose: and so the said Justin of Nassau kept such diligent ward in that Station that the duke of Parma could not issue forth with his navy into the sea out of any part of Flanders.

In the meane while the Spanish Armada set saile out of the haven of Lisbon upon the 19. of May, An. Dom. 1588. under the conduct of the duke of Medina Sidonia, directing their course for the Baie of Corunna, alias the Groine of Gallicia, where they tooke in souldiers and warlike provision, this port being in Spaine the neerest unto England. As they were sailing along, there arose such a mightie tempest, that the whole Fleete was dispersed, so that when the duke was re-

*The Spanish
fleete set saile
upon the 19.
of May.*

A.D.
1588.

THE ENGLISH VOYAGES

owne Province and Porte for the defence there transporting the armie of the duke under the protection of their huge navy, they might invade England.

It is reported that the chiefe commanders in the fleet and those which were more skilfull in navigation, John Martines de Ricalde, Diego Flores de Valdez, and divers others found fault that they were bound unto so strict directions and instructions, because that in such a case many particular accidents ought to concur and to be respected at one and the same instant, that is to say, the opportunitie of the wind, weather, time, tide, and ebbe, wherein they might saile from Flanckers to England. Oftentimes also the darkenesse and light, the situation of places, the depths and shoals were to be considered: all which especially depended upon the conveniencie of the windes, and were by so much the more dangerous.

But it seemeth that they were enjoined by their commission to ancre neere unto, or about Caleis, whither the duke of Parma with his ships and all his warlike provision was to resort, and while the English and Spanish great ships were in the midst of their conflict, to passe by, and to land his souldiers upon the Downes.

The Spanish captives reported that they were determined first to have entred the river of Thames, and thereupon to have passed with small ships up to London, supposing that they might easily winne that rich and flourishing Citie being but meanely fortified and inhabited with Citizens not accustomed to the warres, who durst not withstand their first encounter, hoping moreover to finde many rebels against her Majestie and popish catholiques, or some favourers of the Scottish queene (which was not long before most justly beheaded) who might be instruments of sedition.

Thus often advertising the duke of Parma of their approach, the 20. of July they passed by Plimmouth, which the English ships pursuing and getting the wind





THE SPANISH ARMADA

A.D.
1588.

of them, gave them the chase and the encounter, and so both Fleets frankly exchanged their bullets.

The day following which was the 21. of July, the English ships approched within musquet shot of the Spanish: at what time the lorde Charles Howard most hotly and valiantly discharged his Ordinance upon the Spanish Vice-admirall. The Spaniards then well perceiving the nimblenesse of the English ships in discharging upon the enimie on all sides, gathered themselves close into the forme of an halfe moone, and slackened their sailes, least they should outgoe any of their companie. And while they were proceeding on in this maner, one of their great Galliasses was so furiously battered with shot, that the whole navy was faine to come up rounder together for the safegard thereof: whereby it came to passe that the principall Galleon of Sivill (wherein Don Pedro de Valdez, Vasques de Silva, Alonzo de Sayas, and other noble men were imbarqued) falling foule of another shippe, had her fore-mast broken, and by that meanes was not able to keepe way with the Spanish Fleete, neither would the sayde Fleete stay to succour it, but left the distressed Galeon behind. The lord Admirall of England when he saw this ship of Valdez, & thought she had bene voyd of Mariners and Souldiers, taking with him as many shippes as he could, passed by it, that he might not loose sight of the Spanish Fleet that night. For sir Francis Drake (who was notwithstanding appointed to beare out his lanterne that night) was giving of chase unto five great Hulkes which had separated themselves from the Spanish Fleete: but finding them to be Easterlings, he dismissed them. The lord Admirall all that night following the Spanish lanterne in stead of the English, found himselfe in the morning to be in the midst of his enemies Fleete, but when he perceived it, hee cleanly conveyed himselfe out of that great danger.

*The 21. of
July.*

The day folowing, which was the two and twentie of July, Sir Francis Drake espied Valdez his shippe, where-

*The 22. of
July.*

A.D.
1588.

THE ENGLISH VOYAGES

[I. 598.]

*Don Pedro de
Valdez with
his ship &
company taken.*

unto hee sent forth his pinnasse, and being advertised that Valdez himselfe was there, and 450. persons with him, he sent him word that he should yeeld himselfe Valdez for his honors sake caused certaine conditions to be propounded unto Drake: who answered Valdez that he was not now at laisure to make any long parle, but he would yeeld himselfe, he should find him friendly and tractable: howbeit if he had resolved to die in fight, he should proove Drake to be no dastard.

Upon which answer Valdez and his company understanding that they were fallen into the hands of fortune, Drake, being mooved with the renoume and celebritie of his name, with one consent yeelded themselves, and found him very favourable unto them. Then Valdez with 40. or 50. noblemen and gentlemen pertaining unto him, came on boord sir Francis Drakes ship. The residue of his company were caried unto Plimmouth where they were detained a yere & an halfe for their ransome.

Valdez comming unto Drake and humbly kissing his hand protested unto him, that he and his had resolved to die in battell, had they not by good fortune fallen into his power, whom they knew to be right curteous and gentle, and whom they had heard by generall report to be most favourable unto his vanquished foe: insomuch that he sayd it was to be doubted whether his enemy had more cause to admire and love him for his great valiant, and prosperous exploites, or to dread him for his singular felicitie and wisdom, which ever attended upon him in the warres, and by the which hee had attained unto so great honour. With that Drake embraced him and gave him very honourable entertainment, feeding him at his owne table, and lodging him in his cabbin.

Here Valdez began to recount unto Drake the fortunes of all the Spanish Fleet, and how foure mightie Gallies were separated by tempest from them: and also how they were determined first to have put into Plimmouth haven, not expecting to be repelled thence by

THE SPANISH ARMADA

A.D.
1588.

English ships which they thought could by no means withstand their impregnable forces, perswading themselves that by means of their huge Fleete, they were become lords and commaunders of the maine Ocean. For which cause they marveled much how the English men in their small ships durst approach within musket shot of the Spaniards mightie wooden castles, gathering the wind of them with many other such like attempts.

Immediately after, Valdez and his company, being a man of principal authoritie in the Spanish Fleete, and being descended of one and the same familie with that Valdez, which in the yeere 1574. besieged Leiden in Holland, were sent captives into England. There were in the sayd ship 55. thousand ducates in ready money of the Spanish kings gold, which the souldiers merily shared among themselves.

The same day was set on fire one of their greatest shippes, being Admirall of the squadron of Guipusco, and being the shippe of Michael de Oquendo Vice-admirall of the whole Fleete, which contained great store of gunnepowder and other warrelike provision. The upper part onely of this shippe was burnt, and all the persons therein contained (except a very few) were consumed with fire. And thereupon it was taken by the English, and brought into England with a number of miserable burnt and scorched Spaniards. Howbeit the gunpowder (to the great admiration of all men) remained whole and unconsumed.

A great Biscaine ship taken by the English.

In the meane season the lord Admirall of England in his ship called the Arke-royall, all that night pursued the Spaniards so neere, that in the morning hee was almost left alone in the enimies Fleete, and it was foure of the clocke at afternoone before the residue of the English Fleet could overtake him.

At the same time Hugo de Moncada governour of the foure Galliasses, made humble sute unto the Duke of Medina that he might be licenced to encounter the Admirall of England: which libertie the duke thought

A.D.
1588.

THE ENGLISH VOYAGES

*The 23. of
July.*

not good to permit unto him, because hee was loth exceed the limites of his commission and charge.

[I. 599.]

Upon Tuesday which was the three and twentie July, the navie being come over against Portland, the wind began to turne Northerly, insomuch that the Spaniards had a fortunate and fit gale to invade the English. But the Englishmen having lesser and nimble Ships, recovered againe the vantage of the winde from the Spaniards, whereat the Spaniards seemed to be much incensed to fight then before. But when the English Fleete had continually and without intermission from morning to night, beaten and battered them with all the shot both great and small: the Spaniardes uniting themselves, gathered their whole Fleete close together into roundell, so that it was apparant that they ment not yet to invade others, but onely to defend themselves, to make hast unto the place prescribed unto them, which was neere unto Dunkerk, that they might joine force with the duke of Parma, who was determined to have proceeded secretly with his small shippes under shadow and protection of the great ones, and so intended circumspectly to performe the whole expedition.

This was the most furious and bloodie skirmish of in which the lord Admirall of England continued fighting amidst his enimies Fleete, and seeing one of his Captains farre off, hee spake unto him in these wordes: George what doest thou? Wilt thou nowe frustrate hope and opinion conceived of thee? Wilt thou forsake mee nowe? With which wordes hee being enlarged approached forthwith, encountered the enimie, and was the part of a most valiant Captaine. His name was George Fenner, a man that had bene conversant in many Sea-fights.

*A great
Venetian ship
and other small
ships taken by
the English.*

In this conflict there was a certaine great Venetian ship with other small ships surprised and taken by the English.

The English navie in the meane while increased, whereunto out of all Havens of the Realme resorted ships



SIR HORATIO PALLAVICINI

THE SPANISH ARMADA

A.D.
1588.

1: for they all with one accord came flocking thither into a set field, where immortall fame and glory was attained, and faithfull service to bee performed unto r prince and countrey.

n which number there were many great and honour: personages, as namely, the Erles of Oxford, of rthumberland, of Cumberland, &c. with many Knights

Gentlemen: to wit, Sir Thomas Cecill, Sir Robert ill, Sir Walter Raleigh, Sir William Hatton, Sir ratio Palavicini, Sir Henry Brooke, Sir Robert Carew, Charles Blunt, Master Ambrose Willoughbie, Master nry Nowell, Master Thomas Gerard, Master Henry dley, Master Edward Darcie, Master Arthur Gorge, ster Thomas Woodhouse, Master William Harvie,

And so it came to passe that the number of the glish shippes amounted unto an hundreth: which n they were come before Dover, were increased to hundred and thirtie, being notwithstanding of no portionable bignesse to encounter with the Spaniards, pt two or three and twentie of the Queenes greater pps, which onely, by reason of their presence, bred an ion in the Spaniardes mindes concerning the power of

English Fleet: the mariners and souldiers whereof e esteemed to be twelve thousand.

The foure and twentie of July when as the sea was ne, and no winde stirring, the fight was onely betweene *The 24. of July.*

foure great Galleasses and the English shippes, which ng rowed with Oares, had great vauntage of the sayde glish shippes, which notwithstanding for all that would

bee forced to yeeld, but discharged their chaine-shot ut asunder their Cables and Cordage of the Galleasses, h many other such Stratagemes. They were nowe strained to send their men on land for a newe supplie Gunne-powder, whereof they were in great skarcitie, reason they had so frankely spent the greater part in former conflicts.

The same day, a Counsell being assembled, it was need that the English Fleete should bee devided into

A.D.
1588.

THE ENGLISH VOYAGES

four squadrons: the principall whereof was committ unto the lord Admirall: the second, to Sir Francis Drake the third, to Captaine Hawkins: the fourth, to Captaine Frobisher.

The Spaniards in their sailing observed very diligē and good order, sayling three and foure, and sometim more ships in a ranke, and folowing close up one aft another, and the stronger and greater ships protectin the lesser.

*The 25. of
July.*

The five and twentie of July when the Spaniardes we come over-against the Isle of Wight, the lord Admirall of England being accompanied with his best ships (namely the Lion, Captaine whereof was the lord Thomas Howard: The Elizabeth Jonas under the commandement of Sir Robert Southwel sonne in law unto the lord Admirall: the Beare under the lord Sheffield nephew unto the lord Admirall: the Victorie under Captaine Barker: and the Galeon Leicester under the forenamed Captaine George Fenner) with great valour and dreadfull thundering of shot, encountered the Spanish Admiral being in the very midst of all his Fleet. Which when the Spaniard perceived being assisted with his strongest ships, he came forth and entered a terrible combate with the English: for they bestowed each on other the broad sides, and mutually discharged all their Ordinance, being within one hundred, or an hundred and twentie yards one of another.

At length the Spaniardes hoised up their sayles, and againe gathered themselves up close into the forme of a roundel. In the meane while Captaine Frobisher had engaged himselfe into a most dangerous conflict Whereupon the lord Admirall comming to succour him, found that hee had valiantly and discreetly behaved himselfe, and that hee had wisely and in good time given over the fight, because that after so great batterie he had sustained no damage.

[I. 600.]

*The 26. of
July.*

For which cause the day following, being the sixe an

THE SPANISH ARMADA

A.D.
1588.

twentie of July, the lord Admirall rewarded him with the order of knighthood, together with the lord Thomas Howard, the lord Sheffield, M. John Hawkins and others.

The same day the lord Admirall received intelligence from Newhaven in France, by certaine of his Pinnasses, that all things were quiet in France, and that there was no preparation of sending aide unto the Spaniards, which was greatly feared from the Guisian faction, and from the Leaguers: but there was a false rumour spread all about, that the Spaniards had conquered England.

The seven and twentie of July, the Spaniards about the sunne-setting were come over-against Dover, and rode at ancre within the sight of Caleis, intending to hold on for Dunkerk, expecting there to joyne with the duke of Parma his forces, without which they were able to doe litle or nothing.

*The 27. of
July.
The Spaniards
ancre before
Caleis.*

Likewise the English Fleete following up hard upon them, ancred just by them within culvering-shot. And here the lord Henry Seymer united himselfe unto the lord Admiral with his fleete of 30. ships which road before the mouth of Thames.

As the Spanish navie therefore lay at ancre, the duke of Medina sent certaine messengers unto the duke of Parma, with whom upon that occasion many Noblemen and Gentlemen went to refresh themselves on land: and amongst the rest the prince of Ascoli, being accounted the kings base sonne, and a very proper and towardly young gentleman, to his great good, went on shore, who was by so much the more fortunate, in that hee had not opportunity to returne on boord the same ship, out of which he was departed, because that in returning home it was cast away upon the Irish coast, with all the persons contained therein.

The duke of Parma being advertised of the Spanish Fleetes arrivall upon the coast of England, made all the haste hee could to bee present himselfe in this expedition for the performance of his charge: vainely perswading

A.D.
1588.

THE ENGLISH VOYAGES

*The 28. of
July.*

*The 29. of
July.*

*The 30. of
July.*

himselfe that nowe by the meanes of Cardinall hee should be crowned king of England, and for cause hee had resigned the gouernement of the countries unto Count Mansfeld the elder. And he made his vowes unto S. Mary of Hall in H (whom he went to visite for his blind deuotions hee returned toward Bruges the 28. of July.

The next day travelling to Dunkerk hee heard a thundering Ordinance of either Fleet: and the same evening being come to Dixmud, hee was given to understand the hard successe of the Spanish Fleete.

Upon Tuesday which was the thirtieth of July, about high noone, hee came to Dunkerk, when as all the Spanish Fleete was now passed by: neither durst any of his ships in the meane space come forth to assist the sayd Spanish Fleete for feare of five and thirtie warrelike ships of Holland and Zeland, which there kept watch and warde under the conduct of the Admirall Justin of Nassau.

The foresayd five and thirtie shippes were furnished with most cunning mariners and olde expert souldiers amongst the which were twelve hundred Musketiers whom the States had chosen out of all their garison and whom they knew to have bene heretofore experienced in sea-fights.

This navie was given especially in charge not to suffer any shippe to come out of the Haven, nor to permit any Zabraes, Pataches or other small vessels of the Spanish Fleete (which were more likely to aide the Dunkerkers) to enter thereinto, for the greater ships were not to be feared by reason of the shallow sea at that place. Howbeit the prince of Parma his forces being as yet unreadie, were not come on boord his shippes, onely the English Fugitives being severall hundred in number under the conduct of Sir William Stanley, came in fit time to have bene embarked, because they hoped to give the first assault against England. The residue shewed themselves unwilling and loath to



THE FLEETS AT CLOSE QUARTERS

THE HISTORY OF THE UNITED STATES



The history of the United States is a story of growth and change. It is a story of the people who have lived on this continent, and of the ideas and values that have shaped the nation. The story begins with the first people to live on this land, and continues through the years of exploration, settlement, and the struggle for independence. It is a story of the challenges and triumphs of a young nation, and of the enduring spirit of the American people.

THE SPANISH ARMADA

A.D.
1588.

part, because they sawe but a few mariners, who were by constraint drawne into this expedition, and also because they had very bare provision of bread, drinke, and other necessary victuals.

Moreover, the shippes of Holland and Zeland stood continually in their sight, threatening shot and powder, and many inconveniences unto them : for feare of which shippes, the Mariners and Sea-men secretly withdrew themselves both day and night, least that the duke of Parma his souldiers should compell them by maine force to goe on boord, and to breake through the Hollanders leete, which all of them judged to bee impossible by reason of the straightnesse of the Haven.

But it seemeth that the Duke of Parma and the Spaniards grounded upon a vaine and presumptuous expectation, that all the ships of England and of the other countreys would at the first sight of the Spanish and Dunkerke Navie have betaken themselves to flight, leaving them sea roome, and endeavouring onely to defend themselves, their havens, and sea coasts from invasion. Wherefore their intent and purpose was, that the Duke of Parma in his small and flat-bottomed shippes, should as it were under the shadow and wings of the Spanish fleet, convey over all his troupes, armour, and warlike provision, and with their forces so united, could invade England; or while the English fleet were busied in fight against the Spanish, should enter upon any part of the coast, which he thought to be most convenient. Which invasion (as the captives afterward confessed) the Duke of Parma thought first to have attempted by the river of Thames; upon the banks whereof having at his first arrivall landed twenty or thirty thousand of his principall souldiers, he supposed that he might easily have woonne the Citie of London; although because his small shippes should have followed and assisted his land-forces, and also for that the Citie it-selfe is but meanelly fortified and easie to overcome, by reason of the Citizens delicacie and discontinuance from

*The Spaniards
vaine opinion
concerning
their own fleet.
[I. 601.]*

A.D.
1588.

THE ENGLISH VOYAGES

the warres, who with continuall and constant labo might be vanquished, if they yeelded not at the assault. They were in good hope also to have me with some rebels against her Majestie, and such were discontented with the present state, as Pap and others. Likewise they looked for ayde from favourers of the Scottish Queene, who was not before put to death; all which they thought w have stirred up seditions and factions.

Whenas therefore the Spanish fleet rode at a before Caleis, to the end they might consult with Duke of Parma what was best to be done according to the Kings commandement, and the present estate of their affaires, and had now (as we will afterward describe) purposed upon the second of August being Friday, with one power and consent to have put their intended businesse in practise; the L. Admirall of England admonished by her Majesties letters from the Countess thought it most expedient either to drive the Spanish fleet from that place, or at leastwise to give them an encounter: and for that cause (according to her Majesty's prescription) he tooke forthwith eight of his worst basest ships which came next to hand, & disburthened them of all things which seemed to be of any use, and filled them with gun-powder, pitch, brimstone, and other combustible and fire matter; and charging their ordinance with powder, bullets, and stones, sent the sayd ships upon the 28 of July being Sunday, about two of the clocke after midnight, with the wind and tide against the Spanish fleet: which when they proceeded a good space, being forsaken of the Pilots, set on fire, were directly carried upon the King of Spaine's Navie: which fire in the dead of the night put the Spaniards into such a perplexity and horrore (for they feared lest they were like unto those terrible ships, which Frederic Jenebelli three yeeres before, at the siege of Antwerpe, had furnished with gun-powder, stones, and dreadfull engines, for the dissolution of the Dutch

*The 28. of
July.*

THE SPANISH ARMADA

A.D.
1588.

na his bridge, built upon the river of Scheld) that
ing their cables whereon their ankers were fastened,
hoising up their sailes, they betooke themselves very
usedly unto the maine sea.

this sudden confusion, the principall and greatest
he foure galliasses falling fowle of another ship,
her rudder : for which cause when she could not be
ed any longer, she was by the force of the tide
into a certaine showld upon the shore of Caleis,
e she was immediatly assaulted by divers English
ses, hoyes, and drumblers.

*The galliasse
of Hugo de
Moncada cast
upon the
showlds before
Caleis.*

nd as they lay battering of her with their ordinance,
lurst not boord her, the L. Admirall sent thither his

boat with an hundreth choise souldiers under the
mand of Captaine Amias Preston. Upon whose
sch their fellowes being more emboldened, did offer
oord the galliasse : against whom the governour
of and Captaine of all the foure galliasses, Hugo
Moncada, stoutly opposed himselfe, fighting by so
a the more valiantly, in that he hoped presently to
uccoured by the Duke of Parma. In the meane
on, Moncada, after he had endured the conflict a good
e, being hitte on the head with a bullet, fell downe
e dead, and a great number of Spaniards also were
e in his company. The greater part of the residue
ng over-boord into the sea, to save themselves by
ming, were most of them drowned. Howbeit there
ed among others Don Anthonio de Manriques, a
cipall officer in the Spanish fleet (called by them their
lor generall) together with a few Spaniards besides :
h Anthonio was the first man that carried certaine
es of the successe of the fleet into Spaine.

*M. Amias
Preston
valiantly
boordeth the
galliasse.*

his huge and monstrous galliasse, wherein were con-
ed three hundred slaves to lug at the oares, and foure
dred souldiers, was in the space of three houres rifled
ie same place ; and there were found amongst divers
r commodities 50000 ducats of the Spanish kings
ure. At length when the slaves were released out of

A.D.
1588.

[1. 602.]

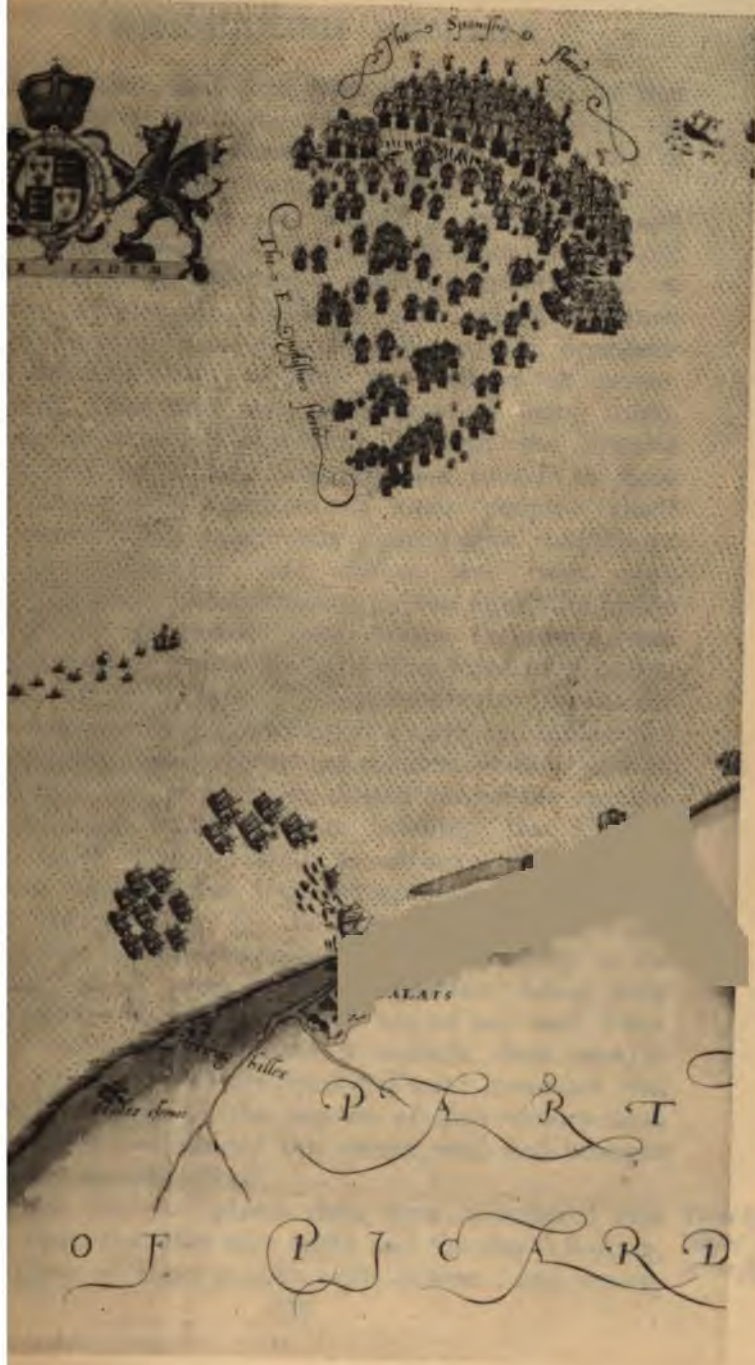
THE ENGLISH VOYAGES

their fetters, the English men would have set the ship on fire, which Monsieur Gourdon the governor of Caleis, for feare of the damage which might there ensue to the Towne and Haven, would not permit to do, but drave them from thence with his ordinance.

*The great fight
before Greveling
the 29. of
July.*

Upon the 29 of July in the morning, the Spanish after the foresayd tumult, having arranged themselves againe into order, were, within sight of Greveling, bravely and furiously encountered by the English; & they once againe got the winde of the Spaniards: suffered themselves to be deprived of the commoditie the place in Caleis rode, and of the advantage of winde neere unto Dunkerk, rather then they would change their array or separate their forces now conjoined and united together, standing onely upon their defence.

And albeit there were many excellent and warlike ships in the English fleet, yet scarce were there 22 or 23 against them all which matched 90 of the Spanish ships of bignesse, or could conveniently assault them. Whereupon the English shippes using their prerogative of manœuvring, whereby they could turne and wield themselves with the winde which way they listed, came often very neere upon the Spaniards, and charged them so that now and then they were but a pikes length asunder & so continually giving them one broad side after another, they discharged all their shot both great and small upon them, spending one whole day from morning till night in that violent kinde of conflict, untill such time as powder and bullets failed them. In regard whereof they thought it convenient not to pursue the Spaniards any longer, because they had many advantages of the English, namely for the extraordinary bignesse of their ships, and also for that they were neererly conjoyned, and kept together in so good order that they could by no meanes be fought withall to one. The English thought therefore, that they had done right well acquitted themselves, in chasing the Spa



THE FINAL BATTLE OFF GRAVELINES
29TH JULY 1588



THE GREAT BRITISH AND IRISH

1841-1842

THE SPANISH ARMADA

A.D.
1588.

at from Caleis, and then from Dunkerk, and by that
canes to have hindered them from joyning with the
uke of Parma his forces, and getting the winde of
em, to have driven them from their owne coasts.

The Spaniards that day sustained great losse and
mage having many of their shippes shot thorow and
orow, and they discharged likewise great store of
dinance against the English; who indeed sustained
me hinderance, but not comparable to the Spaniards
se: for they lost not any one shippe or person
account. For very diligent inquisition being made,
e English men all that time wherein the Spanish
ivy sayled upon their seas, are not found to have
nted above one hundreth of their people: albeit
Francis Drakes shippe was pierced with shot above
ty times, and his very cabben was twice shot
row, and about the conclusion of the fight, the bedde
a certaine gentleman lying weary thereupon, was
en quite from under him with the force of a bullet.
ewise, as the Earle of Northumberland and Sir
arles Blunt were at dinner upon a time, the bullet of a
ni-culvering brake thorow the middest of their cabbin,
ched their feet, and strooke downe two of the standers
, with many such accidents befalling the English
ppes, which it were tedious to rehearse. Whereupon
is most apparant, that God miraculously preserved the
glish nation. For the L. Admirall wrote unto her
ajestie that in all humane reason, and according to the
lgement of all men (every circumstance being duly
sidered) the English men were not of any such force,
ereby they might, without a miracle, dare once to
proch within sight of the Spanish Fleet: insomuch that
y freely ascribed all the honour of their victory unto
d, who had confounded the enemy, and had brought
counsels to none effect.

The same day the Spanish ships were so battered with
glish shot, that that very night and the day following,
or three of them suncke right downe: and among

*Three Spanish
shippes suncke
in the fight.*

A.D.
1588.

THE ENGLISH VOYAGES

the rest a certaine great ship of Biscay, which Captaine Crosse assaulted, which perished even in the time of conflict, so that very few therein escaped drowning; reported that the governours of the same shippe one another upon the occasion following: one of which would have yeelded the shippe was suddenly slaine; the brother of the slaine party in revenge of death slew the murtherer, and in the meane while ship suncke.

*Two galeons
taken and
caried into
Zeland.*

The same night two Portugall galeons of the burden of seven or eight hundreth tunnes a piece, to wit Saint Philip and the Saint Matthew, were forsaken of the Spanish Fleet, for they were so torne with shotte that the water entered into them on all sides. In the galeon of Saint Philip was Francis de Toledo, brother of the Count de Orgas, being Colonell over two and twenty bands: besides other gentlemen; who seeing their ship broken with shotte, they shaped their course, as well as they could, for the coast of Flanders: whither where they could not attaine, the principall men in the ship committing themselves to their skiffe, arrived at the towne, which was Ostend; and the ship it selfe being left behinde with the residue of their company, was taken by the Ulishingers.

[I. 603.]

In the other galeon, called the S. Matthew embarked Don Diego Pimentelli another captain and colonell of 32 bands, being brother unto the master of Tamnares, with many other gentlemen and captives. Their ship was not very great, but exceeding strong. It was hit with of a great number of bullets which had battered her so that there were scarce 20 wherewith she was pierced or hurt. Her upper worke was of force sufficient to beare musket shot: this shippe was shot thorow and perished in the fight before Greveling; insomuch that the leakage of the water could not be stopped: whereupon the Count of Medina sent his great skiffe unto the governor thereof, that he might save himselfe and the prisoners that were in his ship: which he, upon a

THE SPANISH ARMADA

A.D.
1588.

courage, refused to do : wherefore the Duke charged him to saile next unto himselfe : which the night following he could not performe, by reason of the great abundance of water which entered his ship on all sides ; for the avoiding wherof, and to save his ship from sincking, he caused 50 men continually to labor at the pompe, though it were to small purpose. And seeing himselfe thus forsaken & separated from his admirall, he endeavored what he could to attaine unto the coast of Flanders : where, being espied by 4 or 5 men of warre, which had their station assigned them upon the same coast, he was admonished to yeeld himselfe unto them. Which he refusing to do, was strongly assaulted by them altogether, and his ship being pierced with many bullets, was brought into farre worse case then before, and 40 of his souldiers were slaine. By which extremity he was enforced at length to yeeld himselfe unto Peter Banderduess & other captaines, which brought him and his ship into Zeland ; and that other ship also last before mentioned : which both of them, immediatly after the greater and better part of their goods were unladen, suncke right downe.

For the memory of this exploit, the foresayd captaine Banderduess caused the banner of one of these shippes to be set up in the great Church of Leiden in Holland, which is of so great a length, that being fastened to the very roofe, it reached downe to the ground.

About the same time another small ship being by necessity driven upon the coast of Flanders, about Blankenberg, was cast away upon the sands, the people therein being saved. Thus almighty God would have the Spaniards huge ships to be presented, not onely to the view of the English, but also of the Zelanders ; that at the sight of them they might acknowledge of what small ability they had beene to resist such impregnable forces, had not God endued them with courage, providence, and fortitude, yea, and fought for them in many places with his owne arme.

*A small shippe
cast away
about Blan-
kenberg.*

A.D.
1588.

THE ENGLISH VOYAGES

*The dishonour-
able flight of
the Spanish
navy: and the
prudent advice
of the L. Ad-
mirall.*

The 29 of July the Spanish fleet being encountered by the English (as is aforesayd) and lying close together under their fighting sailes, with a Southwest winde sailed past Dunkerk, the English ships stil following the chase. Of whom the day following when the Spaniards had got sea roome, they cut their maine sailes; whereby they sufficiently declared that they meant no longer to fight but to flie. For which cause the L. Admirall of England dispatched the L. Henrie Seymer with his squadron of small ships unto the coast of Flanders, where, with the helpe of the Dutch ships, he might stop the prince of Parma his passage, if perhaps he should attempt to issue forth with his army. And he himselfe in the meane space pursued the Spanish fleet untill the second of August, because he thought they had set saile for Scotland. And albeit he followed them very neere, yet did he not assault them any more, for want of powder and bullets. But upon the fourth of August, the winde arising, when as the Spaniards had spread all their sailes, betaking themselves wholly to flight, and leaving Scotland on the left hand, trended toward Norway, (whereby they sufficiently declared that their whole intent was to save themselves by flight, attempting for that purpose, with their battered and crazed ships, the most dangerous navigation of the Northren seas) the English seeing that they were now proceeded unto the latitude of 57 degrees, and being unwilling to participate that danger whereinto the Spaniards plunged themselves, and because they wanted things necessary, and especially powder & shot, returned backe for England; leaving behinde them certaine pinasses onely, which they enjoyed to follow the Spaniards aloofe, and to observe their course. And so it came to passe that the fourth of August, with great danger and industry, the English arrived at Harwich for they had bene tossed up and downe with a mighty tempest for the space of two or three dayes together which it is likely did great hurt unto the Spanish fleet being (as I sayd before) so maimed and battered. Th

*The English
returne home
from the pur-
sute of ye
Spaniards the
4 of August.*

THE SPANISH ARMADA

A.D.
1588.

English now going on shore, provided themselves forthwith of victuals, gunne-powder, and other things expedient, that they might be ready at all assayes to entertaine the Spanish fleet, if it chanced any more to returne. But being afterward more certainly informed of the Spaniards course, they thought it best to leave them unto those boisterous and uncouth Northren seas, and not there to hunt after them.

The Spaniards seeing now that they wanted foure or five thousand of their people and having divers maimed and sicke persons, and likewise having lost 10 or 12 of their principall ships, they consulted among themselves, what they were best to doe, being now escaped out of the hands of the English, because their victuals failed them in like sort, and they began also to want cables, cordage, ankers, masts, sailes, and other naval furniture, and utterly despaired of the Duke of Parma his assistance (who verily hoping and undoubtedly expecting the returne of the Spanish Fleet, was continually occupied about his great preparation, commanding abundance of ankers to be made, & other necessary furniture for a Navy to be provided) they thought it good at length, so soone as the winde should serve them, to fetch a compasse about Scotland and Ireland, and so to returne for Spaine.

The Spaniards consult to saile round about Scotland and Ireland, and so to returne home.

[I. 604.]

For they well understood, that commandement was given thorowout all Scotland, that they should not have any succour or assistance there. Neither yet could they in Norway supply their wants. Wherefore, having taken certaine Scottish and other fisherboats, they brought the men on boord their owne ships, to the end they might be their guides and Pilots. Fearing also least their fresh water should faile them, they cast all their horses and mules overboord: and so touching no where upon the coast of Scotland, but being carried with a fresh gale betweene the Orcades and Faar-Isles, they proceeded farre North, even unto 61 degrees of latitude, being distant from any land at the least 40 leagues. Heere the

A.D.
1588.

THE ENGLISH VOYAGES

*The shippe-
wracke of the
Spaniards
upon the Irish
coast.*

Duke of Medina generall of the Fleet commanded all his followers to shape their course for Biscay: and he himselfe with twenty or five and twenty of his ships which were best provided of fresh water and other necessaries, holding on his course over the maine Ocean, returned safely home. The residue of his ships being about forty in number, and committed unto his Vice-admirall, fell neerer with the coast of Ireland, intending their course for Cape Clare, because they hoped there to get fresh water, and to refresh themselves on land. But after they were driven with many contrary windes, at length, upon the second of September, they were cast by a tempest arising from the Southwest upon divers parts of Ireland, where many of their ships perished. And amongst others, the shippe of Michael de Oquendo, which was one of the great Galliasses: and two great ships of Venice also, namely, la Ratta and Belanzara, with other 36 or 38 ships more, which perished in sundry tempests, together with most of the persons contained in them.

Likewise some of the Spanish ships were the second time carried with a strong West winde into the chanell of England, whereof some were taken by the English upon their coast, and others by the men of Rochel upon the coast of France.

*Of 134 ships
of the Spanish
fleet, there re-
turned home
but 53.*

Moreover, there arrived at Newhaven in Normandy, being by tempest inforced so to doe, one of the foure great Galliasses, where they found the ships with the Spanish women which followed the Fleet at their setting forth. Two ships also were cast away upon the coast of Norway, one of them being of a great burthen; howbeit all the persons in the sayd great ship were saved: insomuch that of 134 ships, which set saile out of Portugall, there returned home 53 onely small and great: namely of the foure galliasses but one, and but one of the foure gallies. Of the 91 great galleons and hulks there were missing 58, and 33 returned: of the pataches and zabraes 17 were missing, and 18 returned

home. In briefe, there were missing 81 ships, in which number were galliasses, gallies, galeons, and other vessels both great and small. And amongst the 53 ships remaining, those also are reckoned which returned home before they came into the English chanell. Two galeons of those which were returned, were by misfortune burnt as they rode in the haven; and such like mishaps did many others undergo. Of 30000 persons which went in this expedition, there perished (according to the number and proportion of the ships) the greater and better part; and many of them which came home, by reason of the toiles and inconveniences which they sustained in this voyage, died not long after their arrivall. The Duke of Medina immediatly upon his returne was deposed from his authority, commanded to his private house, and forbidden to repaire unto the Court; where he could hardly satisfie or yeeld a reason unto his malicious enemies and backbiters. Many honourable personages and men of great renowme deceased soone after their returne; as namely John Martines de Ricalde, with divers others. A great part also of the Spanish Nobility and Gentry employed in this expedition perished either by fight, diseases, or drowning, before their arrival; & among the rest Thomas Perenot of Granduell a Dutchman, being earle of Cantebroi, and sonne unto Cardinall Granduell his brother.

Upon the coast of Zeland Don Diego de Pimentell, brother unto the Marques de Tamnares, and kinseman unto the earle of Beneventum & Calva, and Colonell over 32 bands with many other in the same ship was taken and detained as prisoner in Zeland.

Into England (as we sayd before) Don Pedro de Valdez, a man of singular experience, and greatly honoured in his countrey, was led captive, being accompanied with Don Vasquez de Silva, Don Alonzo de Sayas, and others.

Likewise upon the Scottish Westernne Isles of Lewis, and Ila, and about Cape Cantyre upon the maine land,

A.D.
1588.

THE ENGLISH VOYAGES

[I. 605.]

there were cast away certaine Spanish shippes, out of which were saved divers Captaines and Gentlemen, almost foure hundred souldiers, who for the most part after their shipwracke, were brought unto Edenborough in Scotland, and being miserably needy and naked, there clothed at the liberality of the King and the Lords, and afterward were secretly shipped for Spaine, but the Scottish fleet wherein they passed touching Yarmouth on the coast of Norfolke, were there stayed for a time untill the Counsels pleasure was knowne; in regard of their manifold miseries, though they were enemies, wincked at their passage.

Upon the Irish coast many of their Noblemen and Gentlemen were drowned; and divers slaine by the barous and wilde Irish. Howbeit there was brought prisoner out of Ireland, Don Alonzo de Luçon, Colonel of two and thirtie bandes, commonly called a tercio of Naples; together with Rodorigo de Lasso, and others of the family of Cordova, who were committed unto the custodie of Sir Horatio Palavicini, that Monsieur de Teligny the sonne of Monsieur de la Noüe (being taken in fight neere Antwerpe, was detained prisoner in the Castle of Turney) might be ransomed for them by way of exchange. To conclude, there was no famous nor woorthy family in all Spaine, which this expedition lost not a sonne, a brother, or a kinsman.

*New coines
stamped for
the memory of
the Spaniards
overthrow.*

For the perpetuall memorie of this matter, the Zelanders caused newe coine of Silver and brasse to be stamped: which on the one side contained the arms of Zeland, with this inscription: GLORY TO GOD ONLY: and on the other side, the pictures of certaine great ships, with these words: THE SPANISH FLEET: and in the circumference about the ships: IT CAME, WENT, AND WAS. Anno 1588. To say, the Spanish fleet came, went, and was quished this yere; for which, glory be given to God only.



COMPASSES AND BREECH-LOADING GUN FROM THE SPANISH
GALLEON 'FLORENCIA'

FOUND IN TOBERMORY BAY JUNE 1903



THE SPANISH ARMADA

A.D.
1588.

Likewise they coined another kinde of money; upon the one side whereof was represented a ship fleeing, and a ship sincking: on the other side foure men making prayers and giving thanks unto God upon their knees; with this sentence: Man purposeth; God disposeth. 1588. Also, for the lasting memory of the same matter, they have stamped in Holland divers such like coines, according to the custome of the ancient Romans.

While this woonderfull and puissant Navie was sayling along the English coastes, and all men did now plainly see and heare that which before they would not be persuaded of, all people thorowout England prostrated themselves with humble prayers and supplications unto God: but especially the outlandish Churches (who had greatest cause to feare, and against whom by name, the Spaniards had threatened most grievous torments) enjoyned to their people continuall fastings and supplications, that they might turne away Gods wrath and fury so imminent upon them for their sinnes: knowing right well, that prayer was the onely refuge against all enemies, calamities, and necessities, and that it was the onely solace and reliefe for mankinde, being visited with affliction and misery. Likewise such solemne dayes of supplication were observed thorowout the united Provinces.

The people of England and of the united provinces, pray, fast, and give thanks unto God.

Also a while after the Spanish Fleet was departed, there was in England, by the commandement of her Majestie, and in the united Provinces, by the direction of the States, a solemne festivall day publickly appointed, wherein all persons were enjoyned to resort unto the Church, and there to render thanks and praises unto God: and the Preachers were commanded to exhort the people thereunto. The foresayd solemnity was observed upon the 29 of November; which day was wholly spent in fasting, prayer, and giving of thanks.

Likewise, the Queenes Majestie herselfe, imitating the ancient Romans, rode into London in triumph, in regard to her owne and her subjects glorious deliverance. For it was attended upon very solemnely by all the principall

A.D.
1588.

THE ENGLISH VOYAGES

estates and officers of her Realme, she was carried thor
her sayd City of London in a tryumphant chariot, and
robes of triumph, from her Palace unto the Cathed
Church of Saint Paul, out of the which the ensignes
colours of the vanquished Spaniards hung display
And all the Citizens of London in their Liveries st
on either side the street, by their severall Compan
with their ensignes and banners: and the streets w
hanged on both sides with Blew cloth, which, toge
with the foresayd banners, yeelded a very stately
gallant prospect. Her Majestie being entered into
Church, together with her Clergie and Nobles
thanks unto God, and caused a publike Sermon to
preached before her at Pauls crosse; wherein none o
argument was handled, but that praise, honour, and g
might be rendered unto God, and that Gods name m
be extolled by thanksgiving. And with her owne pri
voice she most Christianly exhorted the people to doe
same: whereupon the people with a loud acclama
wished her a most long and happy life, to the confu
of her foes.

- [I. 606.] Thus the magnificent, huge, and mighty fleet of
Spaniards (which themselves termed in all places in
cible) such as sayled not upon the Ocean sea n
hundreth yeeres before, in the yeere 1588 vani
into smoake; to the great confusion and discour
ment of the authours thereof. In regard of which
Majesties happy successe all her neighbours and fri
congratulated with her, and many verses were penne
the honour of her Majesty by learned men, whereof
which came to our hands we will here annexe.

THE SPANISH ARMADA

A.D.
1588.

AD SERENISSIMAM ELIZABETHAM ANGLIÆ REGINAM.

THEODOR. BEZA.

Trauerat innumeris Hispanus navibus æquor,
Regnis juncturus sceptrâ Britannia suis.
Tanti hujus, rogitas, quæ motus causa? superbos
Impulit Ambitio, vexit Avaritia.
Nam bene te ambitio mersit vanissima ventus?
Et tumidos tumidæ vos superastis aquæ!
Nam bene totius raptorez orbis avaros,
Hausit inexhausti justa vorago maris!
tu, cui venti, cui totum militat æquor,
Regina, ô mundi totius una, decus,
regnare Deo perge, ambitione remota,
Prodiga sic opibus perge juvare pios,
te Angli longum, longum Anglis ipsa fruaris,
Quam dilecta bonis, tam metuenda malis.

The same in English.

The Spanish Fleet did flote in narrow Seas,
And bend her ships against the English shore,
With so great rage as nothing could appease,
And with such strength as never seene before:
And all to joyne the kingdome of that land
Unto the kingdomes that he had in hand.
Now if you aske what set this king on fire,
Or practise warre when he of peace did treat,
It was his Pride, and never quencht desire,
To spoile that Islands wealth, by peace made great:
His Pride which farre above the heavens did swell,
And his desire as unsuffic'd as hell.
It well have windes his proud blasts overblowen,
And swelling waves alayd his swelling heart,
All hath the Sea with greedie gulfs unknowen,
Devoured the devourer to his smart:
And made his ships a pray unto the sand,
That meant to pray upon anothers land.

A.D.
1588.

THE ENGLISH VOYAGES

And now, O Queene, above all others blest,
For whom both windes and waves are prest to fight,
So rule your owne, so succour friends opprest,
(As farre from pride, as ready to do right)
That England you, you England long enjoy,
No lesse your friends delight, then foes annoy.

[I. 607.] A briefe and true report of the Honorable voyage
unto Cadiz, 1596. of the overthrow of the
kings Fleet, and of the winning, sacking, and
burning of the Citie, with all other accidents
of moment, thereunto appertaining.



After that the two most Noble and Re-
nowmed Lords Generals: The L. Robert
Earle of Essex, and the L. Charles
Howard L. High Admirall of England
were come unto Plymmouth (which was
about the beginning of May last, 1596.
being there accompanied with divers
other noble Peeres, as the Earle of Sussex, the L.
Thomas Howard, the L. Harbert, the L. Warden Sir
Walter Raleigh: the L. Marshall Sir Francis Vere: the
L. Burk, Don Christopher young Prince of Portingall,
young Count Lodovick of Nassaw, and the Admirall of
the Hollanders, Sir John Vanderfoord: besides many
other most worthy Knights and Gentlemen of great
woorth attending upon this most honorable Action: It
pleased them, there to make their abode for the time of
that moneth, as well for the new furnishing and re-
victualing of her Majesties Royall Navie: as also for
the expecting of some other ships, which were to come
from divers places of the Realme, and were as yet want-
ing: making that place as it should seeme the Rendevou
for all the whole Fleete, thereto complete the full numbe
of al such companies both for sea and land: as was
their noble and deepe wisdomes thought meete an
agreed upon.

THE VOYAGE TO CADIZ

A.D.
1596.

All the time of this their abode there, there was a most zealous and diligent care had for the holy service of God, dayly and reverently to be frequented: and also for other good and civill orders of militarie discipline to be observed, to the exceeding great comfort and rejoycing of all the hearts of the godly and well disposed.

And for that it might the better appeare, that there was small hope of pardon to be expected of the offenders, that they did at any time neglect their duties, about due observation of matters of importance: Their orders, laws, and decrees being once published: about the 8. of the 9. of the same moneth, there were two offenders executed a little without the towne, in a very fayre pleasant greene, called the Ho: the one for beginning a muteny in his company, the other for running away from his Colours.

And about the same time in the Dutch Regiment, another for murthering of one of his companions, about quarrell betweene themselves, rising as it was supposed, upon their drinke, was by order of Martiall law, presently led to the partie so murthered, and forthwith both of them so cast into the sea.

Moreover, about the 28. of the same moneth, a certaine Lieutenant (whose name I will forbear) was by sound of Drumme publikely in all the streetes disgraced, rather after a sort disgraced, and cashiered for bearing any farther Office at that time, for the taking of money by way of corruption, of certaine prest souldiers in the Countrey, and for placing of others in their roomes, more unfit for service, and of lesse sufficiency and abilitie. His severe executing of justice at the very first did breed such a deepe terror in the hearts of the whole garrison, that it seemed to cut off all occasion of the like disorder for ever afterwards to be attempted.

And here before their departure from Plymmouth, it pleased their Lordships to publish in print, and make known to all the world, especially to such as whom it concerned, and that both in the Latine, French, Dutch,

A.D.
1596.

THE ENGLISH VOYAGES

English and Spanish tongue, what were the true, just, and urgent causes, that at this time provoked her Majestie, to undertake the preparing and setting forth of this so great a Navie, annexing thereunto a full declaration, what was their good will and pleasure should be done and performed of all them that ment not to incurre their owne private present daungers, or else were willing to avoyde her Majesties future indignation and displeasure.

Likewise now, at the same instant, their owne most provident and godly decrees, which they had devised for the honest cariage of every particular person in their degrees and vocation, were made knowne to all men, and published in sundry writings, with divers great punishments, set downe and appointed for the wilfull offenders and breakers of the same.

Thus then, all things being in very good order and well appointed, the most holy name of our Omnipotent God being most religiously and devoutly called upon, and his blessed and sacred Communion being divers times most reverently and publikely celebrated: These two most noble personages, with all their honorable Associates, and most famous worthy Knights, Gentlemen, Captaines, Leaders, and very willing and expert Souldiers, and Mariners, being furnished with 150. good sayle of shippes or thereabout: In the name of the most High & ever-
[I. 608.] living God, and with all true and faithful obedience, to her sacred Majesty, to the infinite good and tranquillitie of our Countrey, and to the perpetuall glory, and triumphant renowme of the eternall memory of their honorable names to all posterity, the first day of June embarked themselves, weighed Ancre, and hoysed up sayle, and put to sea onward their journey from the Sownds of Plymmouth.

The winde, at the first setting foorth, seemed very favourable: but yet in the evening growing very scant, and all that night falling more and more against us, and we having sayled no further then to a certaine plac

THE VOYAGE TO CADIZ

A.D.
1596.

Dodman head: we were constrained the next day, to ke our returne to the road of Plymmouth againe, where in the Sownds to lie at ancre for that night. But this time, and in this very place, by good fortune there came to my handes a prayer in English, touching this present Action, and made by her Majestie, which was voyced: The prayer seemed to me to be most convenient, aswell for the matter, as also for the manner, therefore for certaine divers good motives which then presently came to my minde, and whereof hereafter in more convenient time and place, I will make farther mention, I presumed at that very instant to translate it into Latine.

The Prayer is thus.

Ost Omnipotent maker and guide of all our worlds, O masse, that onely searchest and fadomest the secrets of all our hearts conceits, and in them seest the true originals of all our actions intended: thou that by thy foresight doest truely discern, how no malice of malice, nor quittance of injury, nor desire of bloodshed, nor greedinesse of lucre hath bred the resolution of our set out Army, but a heedfull care, & wary watch, without neglect of foes, nor over-suretie of harme might either daunger to us, or glory to them: these being the grounds wherewith thou doest enspire the mind, we humbly beseech thee with bended knees, prosper the journey, and with best forewindes guide the journey, speed the victory, and make the returne the advancement of glory, the tryumph of their fame, and surety to the people, with the least losse of the English blood. To these devout petitions Lord give thou thy blessed grant.

My homely translation is thus.

omnî præpotens Deus, immensæ hujus totius nostri mundi molis fabricator & Rector, qui solus perscrutator intimos cordis nostri sensus, & ad fundum usque rerum cogitationum explorando penetras, ac in eis,

A.D.
1596.

THE ENGLISH VOYAGES

quid verè, & ex animo cogitemus, & quæ sint actionum nostrarum rationes, ac fundamenta, cognoscis: Tu, qui ea, quæ in te est, ab omni æternitate præscientia, vides, quòd nec aliqua ulciscendi malitiosa cupiditas, nec injuriarum referendarum, desiderium, nec sanguinis effundenditis, nec alicujus lucri, quæstusve aviditus ad istam classem præparandam, & emittendam nos commoverit: sed potius, quòd provida quædam cura, solersque vigilantia huc nos impulerit: ne vel inimicorum nostrorum neglectus, vel status nostri firmitatis nimium securæ cogitatio, aut illis gloriam & honorem, aut nobis damnum & periculum pariat: Cum, inquam, hæc sint nostri, quicquid attentatur, negotii fundamenta: cumque te hunc nobis animum, mentemque injeceris, ut ista aggredieremur: curvatis genibus a te humillimè petimus, ut velis hoc nostrum incœptum secundissimè fortunare, totum iter prosperrimis flatibus dirigere, celerem & expeditam victoriam nobis concedere, reditumque talem nostris militibus elargiri, qualis & nomini tuo incrementum gloriæ, & illis famæ, laudisque triumphum, & Regno nostro firmam tranquillitatem possit apportare, idque cum minimo Anglorum sanguinis dispendio. Haec nostris religiosis petitionibus concede, Domine, sacrosanctam & annuentem voluntatem tuam.

After that we had anchored at Plymmouth that night as I have said, the third of June very early in the morning, having a reasonable fresh gale of winde, we set sayle, and kept our course againe, and the ninth of the same moneth comming something neere to the North cape, in a maner in the same altitude, or not much differing, which was about xliii. degrees, and something more, yet bearing so, as it was impossible to bee descried from the land: There it pleased the Lords to call a select Councell, which was alwayes done by hanging out of a flagge of the armes of England, and shooting off of a great warning peece. Of this select or privie Councell, were no moe then these: The two Lords General





THE VOYAGE TO CADIZ

A.D.
1596.

Lord Thomas Howard, the Lorde Warden Sir Walter Raleigh, the Lord Martiall Sir Francis Vere, George Cary master of the Ordinance, Sir Coniers Clifford, and Sir Anthony Ashley, Clarke of the sayde Counsell. And when it pleased the Lords Generall to [I. 609.] call a common Counsell (as often times they did upon rightie matters best knowen to their honours) then they would cause an other kinde of flagge to be hanged out, which was the Redcrosse of S. George, and was very easie to be discerned from the other that apperced onely to the select Counsell, and so often as this flagge of Saint George was hanged out, then came all the Masters and Captaines of all the ships, whose opinions were to be demaunded, in such matters as pertayned unto this sayd select Counsell: It was presently concluded, that our course in sayling should forthwith be altered, and that we should beare more to the West, for some purposes to them best knowen. At that very instant many letters of instructions were dressed and sent to every particular Master and Captaine of the Ships: What the contentes of those letters and instructions were it was not as yet knowne unto any, neither was it held meet to be enquired or knowen of any of us. But under the titles and superscriptions of every mans particuler letter these words were endorsed. Open not these letters on pain of your lives, unles we commaunce to be scattered by tempest, and in that case open them, and execute the contents thereof: but if by mishap you fall into your enemies hand, then in any case let them into the sea, sealed as they are. It should come that these letters did containe in them the principall place and meaning of this entended action, which was hitherto by their deepe foresights kept so secret, as no man to my knowledge either did, or coulde so much as suspect it, more then themselves, who had been onely managing thereof. A conceite in my judgement of greatest moment in the world, to effect any matter of importance. I meane, to entertaine those two

A.D.
1596.

THE ENGLISH VOYAGES

vertues, Fidem, & Taciturnitatem : so much commended by the old writers. And if there was ever any designement, in this our age, and memorie, described faithfully, and closely caried, I assure my selfe in this, and though it were but in respect of that onely : yet for such faithfull secrecie, it deserves immortall praise.

All this while, our ships, God be thanked, kept most excellent good order, being devided into squadrons : that is to say, The Earle of Essex Lord Admirall, the Lord Thomas Howard, the Warden Sir Walter Raleigh, and the Admirall the Hollanders. All which squadrons, albeit they did day separate themselves of purpose, by the distance certaine leagues, as well to looke out for such ships as were happily under sayle, as also for the better curing of sea-roome : yet alwayes commonly that day, or the next day, towarde evening, they all together, with friendly salutations and gratulation to an other : which they terme by the name of *Hautes* a ceremonie done solemnly, and in verie good order with sound of Trumpets and noyse of cheerefull voices and in such sort performed as was no small encouragement one to the other, beside a true report of all accidents, as had happened in their squadrons.

Hitherto, as I sayde, our journey was most prosperous and all our shippes in very good plight, more than the *Mary Rose*, by some mischance, either sprung or spent her foreyarde, and two dayes after Sir *John Crosse* had in a manner the like mischance.

Nowe being thus betweene the North cape, and *S. Vincent*, and yet keeping such a course a loof by no meanes, those from the shoare might be able to descrie us : The tenth of June, a French Barke, *Fleming* comming from the coast of *Barbarie*, brought in by some of our companie : but they both of them very honourably and well used by the Lords Generall : and so after a few days tarrying

THE VOYAGE TO CADIZ

A.D.
1596.

ably sent away, after that they had conferred with
about such matters, as was thought good in their
honorable wisdomes.

The twelfth of the same moneth, Sir Richard Levison
fight, assisted with Sir Christopher Blunt, fought with
the Hamburgers, and in that fight slewe two of them,
hurt eleven, and in the ende brought them all
in : and this was the very first hansell and mayden-
d (as it were) of any matter of importance, or exployt
worthy observation that was done in the way outward
this honorable voyage, and was so well perfourmed
those most worthy Gentlemen, as every man highly
commended them for their great valure, and discretion,
no lesse rejoyced at this their fortunate successe.

The next day after, Sir Richard Weston meeting
a Flemming, who refused to vale his foretoppe,
the like good courage and resolution, attempted
bring him in. The fight continued very hot be-
ene them, for a good space: in the end the
in, wherein the sayd Sir Richard was, had her fore-
ke strooken off: and having spent before in fight the
side of her tire of Ordinance, while she prepared
ast about, and to bestow on him the other side, in
meane time the Fleming taking this opportunity,
get almost halfe a league from him: and so for that
e made his escape. And yet the next day after, the
d Flemming being in a maner got to the very mouth
the River up to Lisbone, was taken, and brought in [L. 610.]
M. Dorrell, being Captaine of the John and Francis
London. Thus by deviding their squadrons, and
sading the whole sea over a mighty way, there could
so much as the least pinke passe but she was espied
brought in.

The 13. 14. and 15. dayes, certaine little stragling
avels were taken by certaine of the Fleete, and in
of them a young beggarly Fryer utterly unlearned,
a great packet of letters for Lisbon: the poore
tches were marvellously well used by the Lords



THE VOYAGE TO CADIZ

A.D.
1596.

other maner of wayes sixe men to my knowledge: as for the Dutch company, I am not able precisely to say what happened there, for that they were no part of our charge to be looked unto, but were a regiment entire of themselves, and by themselves to be provided for, either for their diet, or for the preservation of their healths by phisicke.

Thus then I say, being all in good plight and strong, the 20. of June wee came to Cadiz, and there very early in the morning presented our selves before the Towne, ryding about a league or something lesse, from it. The sea at that instant went marvelous high, and the winde was exceeding large. Notwithstanding, a Councell being called, our Lords Generall foorthwith attempted with all expedition to land some certaine companies of their men at the West side of the Towne, by certaine long boats, light horsemen, pynnesses, and barges made for the purpose, but could not compasse it, and in the attempting thereof, they chanced to sinke one of their Barges, with some foure score good souldiers well appointed in her, and yet by good hap and great care, the men were all saved excepting viii. And therefore they were constrained to put off their landing till an other more convenient time.

That morning very timely, there lighted a very faire dove upon the maine yard of the L. Admirals ship, and there she sate very quietly for the space of 3. or 4. houres, being nothing dismayed all that while, every man gazed and looked much upon her, and spake their minds and opinions, yet all concluding by no meanes to disquiet her: I for my part, tooke it for a very good omen and boading, as in trueth (God be thanked) there fell out nothing in the end to the contrary. And as at our very first comming to Cadiz this chanced, so likewise on the very last day of our departing from the same towne, another Dove presented her selfe in the selfe same order into the same ship, and presently grew wonderfull tame and familiar to us all, and did so still keepe us company, even till our arrivall here in England.

A.D.
1596.

THE ENGLISH VOYAGES

We no sooner presented our selves, but presented a goodly sort of tall Spanish ships came out of the mouth of the Bay of Cadiz, the Gallies accompanying them in such good order, and so placed as all of them might succour each other, and therewithall kept themselves very close to their towne, the castle, and the forts, for their better guard and defence, abiding there still, and expecting our farther determination. All that day passed, being very rough and boysterous, and litle or nothing could be done, more then that about the evening there [I. 611.] passed some friendly and kinde salutations sent one from the other in warlike maner, by discharging certain great peeces, but to my knowledge no hurt done at all, or else very litle.

A carefull and diligent watch was had all that night thorough out the whole armie, and on monday morning being the 21. day, the winde and weather being become moderate and favourable, betweene five and sixe of the clocke in the morning, our ships in the name of almighty God, and in defence of the honour of England, without any farther delay, with all speed, courage, and alacrity did set upon the Spanish ships, being then under sayle and making out of the mouth of the Bay of Cadiz, and toward Puente de Suazo on Granada side, being a number lix. tall ships, with xix. or xx. Gallies attending upon them, sorted in such good order, and reasonable distance as they might still annoy us, and alwayes relieve themselves interchangeably: having likewise the Castle, Forts, and Towne, continually to assist them and their and alwayes ready to play upon us and ours.

In most mens opinions it seemed that the enemy had a wonderful advantage of us in all circumstances being well weighed, but especially the straightnesse of the place, and the naturall forme and situation of the Bay it selfe, being rightly considered. For albeit the very Bay it selfe is very large and exceeding beautifull, so that from Cadiz to Rive de Mar, is some vi. or vii. English miles over there almost yet be there many rocks, shelves, and

THE VOYAGE TO CADIZ

A.D.
1596.

and shallowes in it, so that the very chanell & place for
a roome, is not above 2. or 3. miles, yea and in some
places, not so much, for the ships of any great burthen,
to make way in, but that they must either be set on
ground or else constrained to run fowle one on another.
All this notwithstanding, with great and invincible
courage, the Lords generall presently set upon them, and
sorting out some such convenient ships, as to their
honorable wisdomes seemed fittest for that times service,
they were driven to take some other course then before
had beene by them entended. Wherefore upon a grave
consultation had by a select Counsell, what great dangers
might ensue upon so mightie a disadvantage as appeared
in all probability, if it were not by good and sound
judgement prevented, & therewithall in their singular
wisdomes foreseeing that some great stratageme might
be practised by the enemy, either by fire-worke, or some
other subtile politike devise, for the hazarding of her
Majesties ships of honor in so narrow a place, thus with
the expedition they concluded that the Vice-admirall, the
L. Thomas Howard, that most noble L. Howard (whose
exceeding great magnanimity, courage, & wisdomes,
joynted with such an honorable kind of sweet courtesie,
countie, and liberalitie, as is not able by me & my
weaknes to be expressed, hath wonne him all the faithfull
loving hearts of as many as ever have had any maner of
dealing with him) This L. Thomas, I say, in ye Non
pareille for that time, & the Reare Admirall Sir Walter
Raleigh (a man of marvelous great worth & regard, for
many his exceeding singular great vertues, right fortitude
& great resolutenes in all matters of importance) in the
Warspight associated with divers most famous worthy
knights, namely, Sir Francis Vere the L. Martiall in the
Rainbow, Sir George Cary M. of the Ordinance, in the
Mary rose, Sir Robert Southwell in the Lyon, gentlemen
for all laudable good vertues, and for perfect courage &
discretion in all military actions, of as great praise &
good desert as any gentlemen of their degree whosoever,

A.D.
1596.

THE ENGLISH VOYAGES

having with them some of ye ships of London, and some of the Dutch squadron of reasonable burthen, should leade the dance, & give the onset, and that the two most noble Lords generall with some others of their companies, should in their convenient time & order, second the maine battell. The fight being begunne and growen very hot, the L. Generall the Earle of Essex, (whose infinite princely vertues, with triumphant fame, deserve to be immortalized) being on Port S. Mary side, upon a sudden & unlooked for of others, thrust himselfe among the formost into the maine battell. The other most honorable L. Generall (whose singular vertues in all respects are of such an excellencie & perfection, as neither can my praise in any part increase them, nor any mans envy any whit blemish or diminish them) understanding, the most noble Earle to be in fight among them, & perceiving by the M. of his ship, the Arke royall, that for lacke of water, it was not possible, that he might put any neerer, without farther delay, called presently for his Pynnesse, and in the same Pynnesse put himselfe, and his honorable son L. William Howard that now is, aboard the Honor de la mer, & there remained in the fight till the battell was ended. The fight was very terrible, and most hideous to the beholder by the continuall discharging of those roaring thundering great peeces, on all sides, and so continued doubtful till about one or two of the clocke in the afternoone: about which time the Philip, whom in very truth, they had all most fancie unto, began to yeeld and give over, her men that remained alive shifting for themselves as they were able, and swimming and running a shoare with all the hast that they could possibly, & therewithall, at the very same instant themselves fired their ship, and so left her, & presently thereupon a great Argosie, with an other mighty great ship, fired themselves in ye like maner. Immediatly hereupon, the residue of the ships, ran themselves on ground, as farre from us as they could, and therby purchased their owne safety, or rather breathing

[I. 612]



Sir Robert Southwell

From an Original by Henry Cornelius Vroom.

For order of my
wth. son to my friend
Robert Southwell.

His Autograph from an original Letter in the Possession of

John Thane.



THE VOYAGE TO CADIZ

A.D.
1596.

there was never thing more resolutely perfourmed of the couragious English, nor more shamefully lost of the bragging Spaniard.

Of what wealth this towne should be, I am not able to resolve the asker: for I confesse that for mine owne part, I had not so much good lucke, as to be partaker so much as of one pennie, or penny worth. Howbeit my ill fortune maketh that towne never a whit the poorer. But as it should appeare by the great pillage by the common souldiers, and some mariners too, and by the goodly Furnitures, that were defaced by the baser people, and thereby utterly lost and spoyled, as not woorth the carrying away, and by the over great plenty of Wine, Oyle, Almonds, Olives, Raisins, Spices, and other rich grocery wares, that by the intemperate disorder of some of the rasher sort were knockt out, and lay trampled under feete, in every common high way, it should appeare that it was of some very mighty great wealth to the first owners, though perchance, not of any such great commoditie to the last subduers, for that I judge that the better part was most ryotously and intemperately spent and consumed. A disorder in mine opinion very much to be lamented, and if it might be by any good meanes remedied, in my conceit, it were a most honourable device.

The Wednesday, Thursday, and Friday following, the Lords Generall spent in counsell, about the disposing of all matters, aswell touching the towne and prisoners, as also concerning all other matters, thought meete of them in their honourable wisdomes, and in all that meane while did shew such honourable bounty and mercy, as is not able to be expressed. For not onely the lives of every one were spared, but also there was an especial care had, that al the Religious, as wel men as women, should be well and favourably intreated, whom freely without any maner of ransome or other molestation, they caused to be safely transported over to Port Saint Marie, towne in a manner as fayre as Cadiz: but at that time,

A.D.
1596.

THE ENGLISH VOYAGES

as the case did stand, certainly knowen to be of no wealth in the world, and it was some sixe or seven miles distant over against Cadiz, in a maner as Paules is against Southwarke, on the other side of the Bay, in a part of Andaluzia, subject to the territory of the Duke de Medina Sidonia.

Moreover, at the same instant they did appoint that worthy knight Sir Amias Preston, and some others in some convenient Barkes, to transport over to the sayd Towne safely and in good order, a hundred or more of the better sort of ancient gentlewomen, and marchants wives, who were suffered to put upon themselves, some of them two, yea, some three suites of apparell, with some convenient quantitie of many Jewels, Chaines, and other ornaments belonging to their estate and degree. Such was the heroicall liberality, and exceeding great clemencie, of those most honourable Lords Generall, thereby, as it should seeme unto mee, beating downe that false surmised opinion, which hath bene hitherto commonly spread abroad, and settled among the Spaniards: which is, That the English doe trouble them and their countries, more for their golde, riches and pearle &c. then for any other just occasion. Whereas by these their honourable dealings it is manifest to all the world, that it is onely in respect of a just revenge for the manifold injuries, and most dishonourable practises that have beene from time to time attempted by them against us and our nation, and also in the defence of the true honour of England: which they have sought, and daylie doe seeke, by so many sinister and reprochfull devices, so much as in them lieth, to deface.

Upon Saturday being the 26. Sir John Winkfield knight was buried, in honourable and warlike manner, so farre forth as the circumstances of that time and place could permit. At whose funerals the Navie discharged a great part of their Ordinance, in such order, as was thought meete and convenient by the Lords Generals commandement.

THE VOYAGE TO CADIZ

A.D.
1596.

twenty seventh day being Sunday, in the Abbey
the service was had, and a learned Sermon was
made by one Master Hopkins, the right honour-
able of Essex his Preacher, a man of good
and sweete utterance, and even there the same
nothing before the sermon was made, these
Gentlemen following were knighted by the
General. And here I am to signifie by the way
of these were knighted three or foure dayes
and some three or foure moe were knighted
at time, upon certaine occasions: but yet I
best (and I trust without offence) to recite
names in this place altogether.

names of such noble men and gentlemen, as [I. 616.]
were knighted at Cadiz in June 1596 by the
most honourable Lordes Generall.

Ruel Bagnol.	Sir John Leigh, <i>alias</i> Lee.	June 21. 22.
Arthur Savage.	Sir Richard Weston.	
le of Sussex.	Sir Richard Wainman.	
d Harbert.	Sir James Wootton.	27.
d Burk.	Sir Richard Ruddal.	
odowick.	Sir Robert Mansfield.	
am Howard.	Sir William Mounson.	
ge D'Eureux.	Sir John Bowles.	
y Nevel.	Sir Edward Bowes.	
and Rich.	Sir Humfrey Druel.	
urd Leven.	Sir Amias Preston.	
Egomort.	Sir Robert Remington.	
onie Ashley.	Sir John Buck.	
y Leonard.	Sir John Morgan.	
urd Levison.	Sir John Aldridg.	
tio Vere.	Sir John Asshinda.	
ar Throckmorton.	Sir Matthew Browne.	
s Corbet.	Sir John Acton.	
urd Conway.	Sir Thomas Gates.	
r Lambert.	Sir Gilly Mericke.	
ony Cooke.	Sir Thomas Smith.	

A.D.
1596.

THE ENGLISH VOYAGES

Sir John Townesend.	Sir William Pooley.
Sir Christopher Heydon.	Sir Thomas Palmer.
Sir Francis Popham.	Sir John Stafford.
Sir Philip Woodhouse.	Sir Robert Lovel.
Sir Alexander Clifford.	Sir John Gylbert.
Sir Maurice Barkley.	Sir William Harvie.
Sir Charles Blunt.	Sir John Gray.
Sir George Gifford.	Don Christ. prince of Porting
Sir Robert Crosse.	Sir John Vanderfoord, Ad
Sir James Escudamor.	mirall of the Hollanders
Sir Urias Leigh.	Sir Robert Dudley. 8. August

I am not curious in placing these gentlemen, but put them downe at a venture. Only I have observed, as neere as I could, the just day and time when they were created. And I trust where the place of it self is so worthy and equall, there the bare naming and placing of the parties, shal breede no offence, or make a disparity. The two gentlemen that were last knighted received their knighthood in the way of our return from Cadiz: the one of them upon the sea, not farr from the Bay of the Groyne, at what time our ships stood upon their staies for a space, while certaine Pinnasses were sent to descrie what shipping was at the Groine: The other at Plimmouth in the open streete, when the Lords Generall came from the Sermon. The one a man of long service, and good desert among the Dutch: the other of so many good parts of a worthy gentleman, as the like are seldome seene to concur in any.

I spake in ye beginning of her Majesties praier, which I presumed (though unworthy) to translate into Latine: and nowe at this very time, there was some opportunity offered, for to make some use of that translation. For nowe being in Cadiz, attending upon my most honourable good Lord, I talked with certaine of the Religious men, such as I found learned, whereof indeed there were some, though not very many.

THE VOYAGE TO CADIZ

A.D.
1596.

talked also with the Bishop of Cusco there, a grave aged comely man, and being of late chosen to that Bishopricke, he was as then to have gone to the Indies, had not we then taken him prisoner, and so stayed his journey for that time. With these men ever as occasion did serve, I did seeke nowe and then to spende some speech, and to entertaine time withall, I would breake with them of this our victorie, and of the injuries and bad dealings of their Prince and Countrey offered to her Majestie, whereby shee was provoked, and in a manner drawn to this action: though otherwise of her own most excellent princely good nature, [I. 617.] she was altogether given to peace, and quietnes. And alwayes in some part of our conferences, I would shew them a copie of her Majesties praier in Latine, which I had alwaies of purpose ready about me, whereby it might the better appeare unto them, how unwillingly, and upon how great & urgent occasions her Majesty was, as it were enforced to undertake this action: and therewithall I did use now and then to bestow upon them a copy of the same in writing. They seemed in all outward shew to allow of my speeches, and to praise her Majesties good inclination, and earnestly to wish that there might be a firme concord and peace gaine.

It pleased the Lords general to deale exceeding favourably with this said Bishop of Cusco: for it was their good pleasure to give him his free passage without any ransome, and therewithal to let him to understand, that they came not to deale with Church-men, or unarmed men, or with men of peace, weaklings & children, neither was it any part of their meaning to make such a voyage for gold, silver, or any other their wealth and riches, &c. But that their only comming was to meet with their dishonorable practises, and manifold injuries, & to deale with men of warre and valour, for the defence of the true honour of England: and to let them to understand, that whensoever they

A.D.
1596.

THE ENGLISH VOYAGES

attempted any base-conceited & dishonorable practise, their soveraigne Queene, their Mistresse, that it should be revenged to the uttermost, &c.

In this meane space, while the Lords general continued at Cadiz, there came to them certain poore wretched Turks, to the number of 38, that had bin a long time gally-slaves, and either at the very time of the fight by sea, or els immediately thereupon, taking the opportunity, did then make their escape, and did swim to land: yeelding themselves to the mercy of their most honorable Lordships. It pleased them with all speed to apparel them, and to furnish them with money, and all other necessities, and to bestow on them a barke, and a Pilot, to see them freely and safely conveyed into Barbary, willing them to let the countrey understand what was done, and what they had seene. Whereby I doubt not, but as her Majesty is a most admirable Prince already, over all Europe, all Africk and Asia, and throughout Christendome: so the whole worlde hereafter shall have just cause to admire her infinite Princely vertues, and thereby bee provoked to confesse, that as she hath bin mightily protected from time to time, by the powerful hand of the almighty, so undoubtedly, that she is to be judged and accounted of us, to be his most sacred handmaide, and chosen vessel. And therefore, whatsoever wicked designement shalbe conspired and plotted against her Majesty hereafter, shalbe thought to be conspired, plotted, and intended against the almighty himselfe: and for that cause, as I trust, shalbe by the infinite goodnes and mercy of that almighty, mightily frustrate and overthrowen.

The 28. day being Munday, the L. Admiral came aboard the Arke againe, minding there to remaine for a space, as indeed he did, and upon the advise of his Phisition, to deale something in physicke, for that his L. found his body something out of frame. At that time it pleased his L. to write certain letters to the

THE VOYAGE TO CADIZ

A.D.
1596.

Duke of Medina Sidonia, for the deliverance of English captives, who were remaining in the gallies. For by this time, it was reported, that the saide Duke was come downe in person with some power, and that he was either at Port S. Mary, or els at Rotta, or thereout. His L. did endite the letters himselfe, but his measure was, they should be turned into Latine by another: and so to be sent (as indeed they were) in the latine tongue unto the Duke.

copie of the Lord Admirals letters to the Duke
of Medina Sidonia.

Illustrissimo Principi Duci de Medina Sidonia.

Illustrissime Princeps, ex nonnullis quibusdam Hispanis intelligimus, Excellentiam vestram jam nunc esse apud portum S. Mariæ. Et quoniam in anno a meo 1588. id nobis tunc muneris assignatum erat à Rege. nostra Regina domina mea, ut contra vos, vestrasque copias, Ego solus pro eo tempore Generalis essem institutus: Idcirco non opinamur vobis ignotum esse, tum mite quoddam, & humanum bellandi genus, tum jam in hoc ipso tempore, adversus hujus loci populum esse incolas usurpaverimus: tum etiam sæpius antehac tum humaniter, benignèque eos omnes tractaverimus, vos ex vestris jure belli captivos acceperimus. Ex horum numero quàm multa millia, etiam gratis, nullo precepto pretio, libertate donaverimus, id putamus omnino esse testatius, quàm ut à quoquam denegetur. Quod, neque ullo modo nobis in mentem venire potest, dubitemus, quin parem etiam in vobis humanitatem versus nostros captivos simus reperturi. Cùm igitur vobis compertum jam sit, habere vos in vestris galeris, Reginæ nostræ serenissimæ Dominæ meæ subditis tum & quinquaginta captivos: non equidem dubitamus, quin eos omnes sitis relaxaturi, & ad nos missuri: [I. 618.] lege, ac conditione, ut totidem ex vestris hic captivis eodem loci atque ordinis, melioris etiam fortassis notæ,

A.D.
1596.

THE ENGLISH VOYAGES

ac conditionis, homuncios, ad vos vicissim remittamus. Id quod nos facturos data fide spondemus, quàm primùm nostros captivos ex vestris manibus acceperimus. Hac in re si nostro desiderio ac voluntati parùm satisfactum erit, aliud profectò tunc posthac belli genus ingrediemur, aliùmque bellandi morem cogemur, etiam inviti, & contra voluntatem prosequi. Ex Regia Anglicana classe apud Cadiz ultimo Junii, stilo antiquo. 1596.

Carolus Howard.

These letters were sent by a Spaniard, and an answer was brought from the Duke with al convenient speed, and as it should seeme by the L. Admirals next answer returned to him in writing, which immediatly hereafter foloweth, the Duke de Medina Sidonia his letters were honorable, and with good regard.

A copie of my L. Admirals second letter to the Duke of Medina Sidonia.

Illustrissimo Principi Duci de Medina Sidonia.

Illustrissime Princeps, literas ab excellentia vestra hodiè accepimus: quæ verò nostra sit ad illas responsio, nobiles isti viri, qui vestras literas ad nos pertulerunt: plenius declarabunt. Hoc interim cupimus esse penitus persuasum Excellentiae vestrae, nos sedulò operam daturos, ut in omni honorificæ benignitatis humanitatisque genere, expectationi vestrae omni ex parte respondeamus. Quod ad Anglicos nostros captivos attinet, quos ab Excellentia vestra huc ad nos crastino die missum iri expectamus, in ea re pollicemur Excellentiae vestrae, quòd plenius à nobis vestrae voluntati satisfactum erit: & quòd pro illis captivis tales nos captivos vobis remitteremus, quales tum ab ipso Dom. Mendoza, tum ab aliis illustrib. viris, qui à Dom. Porta Carero in illorum ad nos favorem mittebantur, communi cum consensu erant ab ipsis approbati. Si verò quis alius jam captivus est vel posthac futurus erit in nostra potestate, pro cujus redemptione nondum plenè conventum est & stipulatum de certo pretio persolvendo: concedimus Excellentiae

THE VOYAGE TO CADIZ

A.D.
1596.

vestrae, ut in hoc etiam casu vos, vestro pro arbitrio, de illis quicquid velitis, imperetis. Ex Regia classe Anglicana, apud Cadiz, 3. die Julii stylo antiquo. 1596.

Carolus Howard.

The next day after, being the 4. of July, the LL. general caused the town of Cadiz to be set on fire, and rased & defaced so much as they could, the faire cathedral Church, and the religious houses only being spared, and left unblemished. And with the town al such provision for shipping, & other things, as were serviceable for ye K. use, & yet were not either so convenient for us to be caried away, or els such as we stood no whit at all in need of, were likewise at the same instant consumed with fire. And presently therupon, their Lordships, with as convenient speed as they could, and the whole army in such good order and leisure, as they thought best, came aboard.

The next day being the 5. of July, the LL. general with all the armie being under saile, & now making for England, & but as yet passing the very mouth of the bay of Cadiz, a galley ful of English prisoners, with a flag of truce, met us from Rotta, sent by the D. of Medina Sidonia, & sent as it should seeme, one day later then his promise: but yet their flag being either not big enough, or not wel placed in the galley, or not wel discerned of our men, or by what other mischance I know not: but thus it was: by one of our smallest ships y^t sailed formost, assoone as the said galley came within gunshot, there was a great peece discharged upon her, & at that instant there was one man slaine outright, and 2. other grievously hurt. The error being espied and perceived, our ship gave over immediatly from any farther shooting. Assoone as the galley came neere us, my L. Admiral caused a gracious salutation to be sounded with his trumpets, & willed the captains forthwith to come aboard his ship: which they did, and then he feasted them with a very fine and honorable banket, as the time and place might serve. And then by them under-

A.D.
1596.

THE ENGLISH VOYAGES

standing of that unfortunate mischance that had hapned by the shot of the said ship, he was very sory for the same, and yet such was the merciful providence of almighty God, that even in this mischance also, he did hold his holy hand over the English. And as for the harme that was done did light only upon the poore Turk, and the Spaniard himselfe. When this Lorde had well banqueted them, hee presently called for his barge, and did accompany the said galley to the Lorde general the Earle of Essex, who then did ride with his ship a good distance off: and there they being in like maner most honorably received, and intertaind, the Spanish gentlemen delivered up their prisoners the English captives, of whom some had bin there 6 yere, some 8, or ten: yea, and some 22. yeere, and upward, and some of them but lately taken in S. Francis Drakes last voiage to the Indies. The number of the prisoners delivered were but 39. and no mo, and were brought in, and delivered by Don Antonio de Corolla and his brother, and by Don Pedro de Cordua, and certaine others. If you demaund why, of one and fiftie Captives, there were no moe delivered then was, I presuppose, (and I thinke it true to) that at that time the residue were farther off in some remote places of Spaine bestowed, and so by that meanes, not able at this time to bee in a readinesse, but yet like enough that there is some good order taken for them hereafter, to be redeemed, and sent over into England.

[I. 619.] If any man presume here so farre, as to enquire how it chanced, that the Lords generall rested so long at Cadiz, and went no farther, and why Port S. Mary being so faire a towne, and so neere to them, was forborne? and why Sheres aliàs Xeres? And why Rotta and the like? And why this, or that was done? And why that or this left undone? I will not answer him with our common English proverbe, as I might, which is: That one foole may aske moe questions in one houre, then ten discrete men can wel answer in five dayes.

But that grave auncient writer, Cornelius Tacitus, hath
ise, brieft, pithy saying, and it is this: *Nemo tentavit
uirere in columnas Herculis, sanctiusque ac rever-
ius habitum est de factis Deorum credere, quam scire.*
Which saying, in my fancy, fitteth marveilous well for
s purpose: and so much the rather, for that this Cadiz
that very place, (at least by the common opinion)
ere those said pillers of Hercules were thought to
placed: and, as some say, remaine as yet not farre
ff to be seene. But to let that passe, the saying beareth
his discrete meaning in it, albeit in a prety kind of
mystical maner uttered: That it befitteth not inferiour
persons to be curious, or too inquisitive after Princes
actions, neither yet to be so sawcy and so malapert, as
to seeke to dive into their secrets, but rather alwayes
to have a right reverend conceite and opinion of them,
and their doings: and theron so resting our inward
thoughts, to seek to go no further, but so to remaine
ready alwaies to arme our selves with dutiful minds, and
willing obedience, to perform and put in execution that
which in their deepe insight and heroicall designements,
they shall for our good, and the care of the common
wealth determine upon.

This, and much lesse to, might suffice to satisfie any
honest minded man. But yet if any will needs desire
to be a little farther satisfied, albeit it neede not, yet
then, thus much I dare say and affirme, that upon my
knowledge, the chieft cause why Port Saint Mary, and
the rest were left untouched, was this: For that it was
most certainly knowen, that they were townes not woorth
the saluting of such a royal companie, in which there was
no maner of wealth in the world left, more then bare
houses of stone, and standing walles, and might well
have served rather as a stale, perchance, to have en-
trapped, then as a meanes to have enriched. And it had
bin more then a suspition of follie, for such an army as
this, to have sought to fight with the aire, and to have
laboured with great paine and charges, yea, and with

A.D.
1596.

THE ENGLISH VOYAGES

some evident danger too, to have overthrowen that, which could very litle or nothing have profited, being destroyed: and yet nowe, can doe as little harme being left, as it is, untouched.

And thus much for our journey to Cadiz: for the accidents that happened by the way, for the winning, spoiling, and burning of the said towne, for the overthrowe of the Spanish Fleet there, and for al other by-matters that happened, as appendances to the same, both in the time of our abode there, as also at the very last houre of our comming from thence.

As for our returne home, and our entrance into a part of Portingal by the way, with the taking, spoyling, and burning of the towne of Faraon there, and marching into the Spanish confines therabouts, &c. I minde to leave it to some other, whose chance was to be present at the action, as my selfe was not, and shalbe of more sufficient ability to performe it.

THE END OF THE FIRST VOLUME

THE SECOND VOLUME
of the
Principall Navigations, Voyages, Traffiques, and
Discoveries of the English Nation,

made to the South and South-east quarters of the
world, within the Straight of Gibraltar, with
the Directions, Letters, Priviledges,
Discourses, and Observations
incident to the same

That the Brittons were in Italie and Greece with [II. i. 1.]
the Cimbrians and Gaules, before the incarnation
of Christ. M. Wil. Camden, pag. 33.



Britannos autem cum Cimbris & Gallis
permistos fuisse in expeditionibus illis
in Italiam & Græciam videtur. Nam
præter nomen commune in Britannico
Triadum libro vetustissimo, ubi tres
maximi exercitus, qui è Britannis con-
scripti erant, memorantur, proditum est,
alterum quendam ducem longè maximum exercitum hinc
contraxisse, qui, populata magna Europæ parte, tandem
in Græcum mare (forsitan Gallatiam innuit) consederit.
Britomarum item ducem inter illos militarem, cujus
nomen eminit Florus & Appianus, Britonem fuisse nomen
vincit, quod Britonem magnum significat. Nec torquebo
nomen, ut Strabonis, qui Brennum natione Prausum fuisse
scribit, ut natione Britonem faciam.

*Triadum
liber.*

THE ENGLISH VOYAGES

The same in English.

IT is not unlike that the Britons accompanied the Cimbrians and Gaules in those expeditions to Italy and Greece. For besides the common name, it is recorded in that most ancient British booke called *Liber Triadum*, (wherein also mention is made of three huge armies that were levied out of Britaine) that a certaine outlandish Captaine gathered from hence a mightie armie; who having wasted a great part of Europe, at length tooke up his abode (perhaps the Author meaneth in Gallatia) neere unto the sea of Greece.

Likewise, that the warrelike captaine Britomarus (of whom Florus and Appian doe make report) was himselfe a Briton, his very name doeth testifie, which signifieth A great Briton. Neither will I wrest that testimonie of Strabo (who reporteth Brennus to have bene a Prause by birth) that I may prove him also to have bene a Briton borne.

The travaile of Helena.



Elena Flavia Augusta serenissimi Coeli Britannici Regis Hæres, & unica filia, Magni Constantini Cæsaris mater, incomparabili decòre, fide, religione, bonitate, ac magnificentiâ piâ, Eusebio etiam teste, per totum resplenduit orbem: Inter omnes ætatis suæ fœminas, nulla inveniebatur eâ in liberalibus artibus doctior, nulla in instrumentis musicis peritior, aut in linguis nationum copiosior. Innatam habebat ingenii claritudinem, oris facundiam, ac morum ornatissimam compositionem: Hebraicè, Græcè, & Latinè erudita. Caruerat pater alia sobole (inquit Virumnius) quæ Regni solio potiretur. Illam propterea his instrui fecit per optimos præceptores, ut eò commodius Regni tractaret negotia. Unde ob incredibilem ejus pulchritudinem, atque alias eximias animi & corporis dotes, Constantius Chlorus Cæsar illam duxit in uxorem,

QUEEN HELENA

A.D.
c. 274.

atque ex eâ filium in Britannîâ genuit Constantinum Magnum. Sed eo tandem Eboraci defuncto, cum Annâ illâ Evangelicâ, in sanctâ viduitate perduravit ad ultimum vitæ diem, tota Christianæ religioni dedita. Sunt enim [II. i. 2.] authores, qui narrent per istam, cessante persecutione, pacem Ecclesiis datam: Ad tantam cœlestis Philosophiæ cognitionem eam ferunt post agnitum Evangelium pervenisse, ut olim multos ediderit libros, & carmina quædam Græca, quæ hucusque à Pontico superesse perhibentur. Visionibus admonita Hierosolymam petiit, & omnia salvatoris loca perlustravit. Romæ tandem octogenaria fœliciter in Christo quievit. 15. Kalendas Septembris, filio adhuc superstite, anno salutis humanæ 337. Regnante apud Britannos Octavio. Hujus corpus non minimâ nunc curâ Venetiis servatur.

The same in English.

Helena Flavia Augusta, the heire and onely daughter of Coelus sometime the most excellent king of Britaine, the mother of the Emperour Constantine the great, by reason of her singular beautie, faith, religion, goodnesse and godly Majestie (according to the testimonie of Eusebius) was famous in all the world. Amongst all the women of her time, there was none either in the liberall arts more learned, or in instruments of musike more skilfull, or in the divers languages of nations more abundant then herselfe. She had a naturall quicknesse or excellency of wit, eloquence of speech, and a most notable grace in all her behaviour. She was seene in the Hebrew, Greeke and Latine tongues.

Her father (as Virumnus reporteth) had no other childe to succeed in the kingdome after him but her, and therefore caused her to be instructed in these things by the best teachers, that thereby she might the better in time governe the Realme: so that by reason of her passing beautie, and other her excellent giftes of body and minde, Constantius Chlorus the Emperour married her, and had by her a sonne called Constantine the

A.D.
c. 300.

THE ENGLISH VOYAGES

great, while hee remained in Britaine. Who at length deceasing at Yorke, this Helena (no otherwise then Anna of whom mention is made in the new Testament) continued a vertuous and holy widow to the end of her life.

There are some writers which doe affirme, that persecution ceased, and peace was granted to the Christian Churches by her good meanes.

After the light and knowledge of the Gospel, she grewe so skilfull in divinitie, that shee wrote and composed divers bookes, and certaine Greeke verses also, which (as Ponticus reporteth) are yet extant. Being warned by some visions she went to Jerusalem, and visited all the places there, which Christ had frequented. She lived to the age of fourescore yeeres, and then died at Rome the 15 day of August, in the yeere of our redemption 337. Octavius being then king of Britaine, and her sonne Constantine the Emperour then also living, and her body is to this day very carefully preserved at Venice.

The life and travels of Constantine the great,
Emperour and King of Britaine.



Lavius Constantinus cognomento Magnus post Genitorem Constantium Britannorum Rex, ac Romanorum Cæsar Augustus, ex Britannica matre in Britannia natus, & in Britannia creatus Imperator, patriam natalem magnificè suæ gloriæ participem fecit. Profligatis Alemanis, Hispanis, & Francis, eorúmque Regibus pro spectaculo bestiis objectis, Galliam subjectam tenuit: Tres Helenæ matris avunculos Britannos, Leolinum, Traherum, & Marium, quos cæteris semper fidentiores habuerat in suis fortunis, Italis à Maxentii tyrannide fœlicitèr liberatis, in Senatorum ordinem Romæ promovit. Innumeræ in eo (ut Eutropius habet) claruere tam animi, quàm corporis virtutes,

CONSTANTINE THE GREAT

A.D.
c. 300.

dum appetentissimus esset gloriæ militaris, successu semper in bellis prospero. Inter literas tam Græcas quàm Latinas, à Christianissima matre Helena Christi fidem edoctus, eos honorabat præcipuè, qui in Philosophia Christiana vitam reclinassent. Unde ab Oceani finibus nempe Britannis incipiens, ope fretus divina, religionis curam in mediis superstitionum tenebris cepit, ab Occiduis ad Indos, innumeras ad æternæ spem vitæ erigens gentes. Animum divinis exercendo studiis, noctes trahebat insomnes, & quæsitæ scriptionis diverticula per otium frequentabat: Imperium oratione, ac Sanctis operationibus continendum ratus, Egregius Christianæ disciplinæ præco, filios ac proceres docuit, pietatem divitiis omnibus, atque adeò ipsi anteferre totius mundi Monarchiæ. Falsorum deorum eversor, Imaginum cultus per Græciam, Ægyptum, Persiam, Asiam, & universam ditionem Romanam, repetitis abrogat legibus, jubens per edicta Christum coli, Evangelium prædicari sacrum, Ministris honores, & alimenta dari, atque idolorum ubique destrui templa. Et ut fidei forma cunctis videretur, Evangelium Jesu Christi ante se semper ferri fecit, & Biblia sacra ad omnes provincias destinari, diademæque Monarchicum primus Britannis regibus dedit: Ecclesiis infinita præstitit, agros, annonam, stipem egenis, ægris, viduis, ac orphanis, pro quibusque ut pater sollicitus. Eusebium, Lactantium, & similes, familiarissimos habuit, & hanc ad Deum orationem indiès ipsis in ejus vita testibus fudit. Unum te Deum esse novimus, unum te Regem intelligimus, appellamus adiutorem, nobis abs te victoria cecidit, ex te Adversarium fudimus, &c. Pro deliciis habuit, ut Sextus Aurelianus tradit, literarum studia colere, bonos artes fovere, legere, scribere, meditari: composuit Græcè & Latine multos libros & Epistolas. E vita Nicomediæ discessit Senex, ætatis suæ Anno 66. & Imperii 32. à Christi verò incarnatione 339. Constantinopli sepultus, Octavio in Britanniis regnante. Ejus vitam in quatuor libris Eusebius Cæsariensis Græcè scripsit, & Joannes Portesius Gallus in Latinum transtulit sermonem.

[II. i. 3.]

A.D.
C. 300.

THE ENGLISH VOYAGES

The same in English.

FLavius Constantine, surnamed the great, king of the Britaines after his father, and Emperor of the Romanes, borne in Britanie of Helena his mother, and there created Emperour, made his native countrey partaker of his singular glory and renoume.

Having conquered and put to flight the Almanes, Spaniards, Frenchmen, and their Kings for a spectacle thrown out to wild beasts, he held France it selfe as subject unto him: and having happily delivered the Italians from the tyrannie of Maxentius, he preferred three of his mothers uncles, all Britaines, namely, Leoline, Trahere, and Marius, whom in all his actions he had found more faithfull unto him then any others, to be of the order of the Romane Senators.

Eutropius reporteth, that he infinitely excelled in the vertues both of the mind and body also, and that having a pleasure in the practise of warre, and in the just commendation of Martiall prowesse, he never pitched his field but his successe in the battel was alwayes victorious. His mother Helena having instructed him in the faith of Christ, although hee made much of all men that were learned in the Greeke and Latine tongues, yet he yeelded speciall honor to those that spent their time in the studie of Divinitie, which he called Christian Philosophie: so that beginning at the furthest part of the Ocean sea, which then was taken to be his owne native soyle of Britaine, and trusting in the assistance of God, when the darkenes of superstition was most thicke, then hee undertooke a care of Religion, stirring up innumerable nations from the West as farre as India it selfe, to the hope of eternall life.

Hee passed many nightes without sleepe, having his minde occupied in divine studies: and whensoever his laisure from greater affaires did permit him, his vacant times should be spent in the use of writing and other good exercises, assuring himselfe that his kingdomes and

CONSTANTINE THE GREAT

A.D.
c. 300.

Empire were to be continued and strengthened to him by prayer and holy workes: and oftentimes taking upon him as it were the person of a notable preacher of Christian discipline, he would teach his children and nobilitie, that godlinesse was to be preferred before riches, and before the Monarchie of all the world.

He overthrew the false gods of the heathens, and by many lawes often revived, he abrogated the worshipping of Images in all the countries of Greece, Egypt, Persia, Asia, and the whole Romane Empire, commanding Christ onely by his Edicts to be worshipped, the sacred Gospell to be preached, the Ministers thereof to be honoured and relieved, and the temples of Idoles every where to be destroyed.

Whithersoever he went hee caused the booke of the Gospell of Christ to be still caried before him, that thereby it might appeare to be a forme of faith to all men, and to appertaine generally to all nations.

He was the first that appointed an Imperiall Diademe, or Crowne to the Kings of Britaine.

He was most beneficiall to all Churches, bestowing upon them lands and fields, and upon the poore, sicke persons, widowes and orphanes, corne and wood, being as carefull of them as if hee had bene their naturall father.

He used learned men most familiarly, as Eusebius, Lactantius and others, and they are witnesses that this was his usuall prayer to God. O Lord we know thee to be the onely God, we are sure that thou art the onely King, and we call upon thee as our helper: through thee we have gotten the victorie, and by thee we have overthrown the enimie.

Sextus Aurelius reporteth, that it was his greatest delight to imbrace the studie of learning, to favour good Arts, to read, write and meditate, and that he composed many bookes and Epistles both in the Greeke and Latine tongues.

He died at Nicomedia, being then 66. yeres of age, in the 32. yere of his reigne, and in the 339. yeere after

A.D.
c. 300.

THE ENGLISH VOYAGES

the Incarnation of Christ, and was buried at Constanti-
nople, Octavius being then King of Britaine: whose life
Eusebius bishop of Cæsarea hath written in Greeke in 4.
bookes, which afterwards were translated into the Latine
tongue by John Portes a Frenchman.

[II. i. 4.] The life and travailes of Pelagius borne
in Wales.



Elagius Cambrius ex ea Britanniae parte
oriundus, famati illius Collegii Ban-
nochorensis a Cestria non procul, præ-
positus erat, in quo Christianorum
philosophorum duo millia ac centum, ad
plebis in Christo commoditatem milita-
bant, manuum suarum laboribus, juxta
Pauli doctrinam victitantes. Post quam plures exhibitos,
pro Christiana Repub. labores, vir eruditione insignis, &
tum Græcè, tum Latine peritus, ut Tertullianus alter,
quorundam Clericorum lacessitus injuriis, gravatim tulit,
ac tandem a fide defecit.

Peragratiss igitur deinceps Galliis, in Aegyptum, &
Syriam aliasque orientis Regiones demum pervenit. Ubi
ex earum partium Monacho præsul ordinatus, sui nominis
hæresim fabricabat: asserens hominem sine peccato nasci,
ac solo voluntatis imperio sine gratia salvari posse, ut ita
nefarius baptismum ac fidem tolleretur. Cum his & con-
similibus impostricis doctrinæ fœcibus in patriam suam
reversus, omnem illam Regionem, Juliano & Cælestino
Pseudoepiscopis fautoribus, conspurcabat. Verum ante
lapsum suum studia tractabat honestissima, ut post
Gennadium, Bedam, & Honorium alii ferunt authores,
composuitque multos libros ad Christianam utilitatem.
At postquam est Hereticus publicatus, multo plures
edidit hæresi succurrentes, & ex diametro cum vera
pietate pugnantes, unde erat a suis Britannis in exilium
pulsus, ut in Epistola ad Martinum 5. Valdenus habet.
Claruit anno post Christum incarnatum, 390. sub Maximo
Britannorum Rege.

PELAGIUS

A.D.
c. 390.

The same in English.

Pelagius, borne in that part of Britaine which is called Wales, was head or governour of the famous Colledge of Bangor, not farre from Chester, wherein lived Societie of 2100. Divines, or Students of Christian philosophie, applying themselves to the profite of the Christian people, and living by the labours of their owne hands, according to Pauls doctrine. He was a man excellently learned, and skilfull both in the Greeke and Latine tongues, and as it were another Tertullian, after his long and great travailes for the good of the Christian common wealth, seeing himselfe abused, and injuriously dealt withall by some of the Clergie of that time, heooke the matter so grievously, that at the last he repented from the faith.

Whereupon he left Wales, and went into France, and having gone through France, hee went thence into Egypt, Syria, & other Countries of the East, and being made Priest by a certaine Monke of those partes, he there hatched his heresie, which according to his name was called the heresie of the Pelagians: which was, that man was borne without sinne, and might be saved by the power of his owne will without grace, that so the miserable man might take away faith and baptisme. With this and the like dregges of false doctrine, hee returned againe into Wales, and there by the meanes of the two false Prelates Julian and Celestine, who favoured his heresie, hee infected the whole Countrey with it. But before his fall and Apostasie from the faith, he exercised himselfe in the best studies, as Gennadius, Beda, Honorius, and other authors doe report of him, and wrote many bookes serving not a litle to Christian utilitie: but being once fallen into his heresie, hee wrote many more erroneous bookes, then he did before honest, and sincere: whereupon, at the last his owne Countrey men banished him, as Walden testifieth in his Epistle to Pope Martine the fift. He flourished in

A.D.
c. 390.

THE ENGLISH VOYAGES

the yere after the Incarnation, 390. Maximus being then King of Britaine.

Certaine Englishmen sent to Constantinople by the French King to Justinian the Emperour, about the yeere of Christ, 500. out of the fourth booke of Procopius de Bello Gothico.



Ritanniam insulam tres numerosissimæ gentes incolunt: Quorum unicuique suus Rex imperat. Nominantur hæ gentes Angili, Frisones, & qui ejusdem sunt cum insula cognominis Britones. Tanta vero hominum multitudo esse videtur, ut singulis annis inde magno numero cum uxoribus & liberis ad Francos emigrent. Illi autem in eorum terram, quæ maximè deserta videtur, excipiunt. Unde insulam sibi vendicare ferunt. Utique non ita pridem, cum Francorum Rex quosdam è suis Constantinopolim ad Justinianum legaret, Anglos etiam misit, ambitiosius vendicans, quasi hæc insula suo subesset imperio.

[II. i. 5.]

The same in English.

THE Isle of Britaine is inhabited by three most populous nations, every of which is governed by a severall king. The sayd nations are named Angili, Frisones, and Britones, which last are called after the name of the Island. In this Isle there are such swarmes of people, that every yeere they goe forth in great numbers with their wives and children into France. And the Frenchmen right willingly receive them into their lande, which seemeth very desolate for want of inhabitants. Whereupon it is sayd that the French doe challenge the foresayd Island unto themselves. For not long since, when the king of the Frankes sent certaine of his subjects ambassadours to Constantinople unto Justinian the Emperour, he sent English men also, am-

BISHOP SIGHELMUS

A.D.
883.

bitiously boasting, as though the sayd Isle had bene under his jurisdiction.

A testimonie of the sending of Sighelmus Bishop of Shirburne, by King Alphred, unto Saint Thomas of India in the yeare of our Lord 883, recorded by William of Malmesburie, in his second booke and fourth Chapter de gestis regum Anglorum.



Leemosynis intentus privilegia ecclesiarum, sicut pater statuerat, roboravit; & trans mare Romam, & ad sanctum Thomam in Indiam multa munera misit. Legatus in hoc missus Sighelmus Shirburnensis Episcopus cum magna prosperitate, quod quivis hoc seculo miretur, Indiam penetravit; inde rediens exoticos splendores gemmarum, & liquores aromatum, quorum illa humus ferax est, reportavit.

The same in English.

KIng Alphred being addicted to giving of almes, confirmed the privileges of Churches as his father had determined; and sent also many giftes beyond the seas unto Rome, and unto S. Thomas of India. His messenger in this businesse was Sighelmus bishop of Schirburne; who with great prosperitie (which is a matter to be wondered at in this our age) travailed thorough India, and returning home brought with him many strange and precious unions and costly spyces, such as that countrey plentifully yeeldeth.

[A second

THE ENGLISH VOYAGES

A second testimony of the foresaid Sighelmus his voyage unto Saint Thomas of India &c. out of William of Malmesbury his second booke de gestis pontificum Anglorum, cap. de episcopis Schireburnensibus, Salisburiensibus, Wiltunensibus.

Sighelmus trans mare, causa eleemosynarum regis, & etiam ad Sanctum Thomam in Indiam missus, mira prosperitate, quod quivis in hoc seculo miretur, Indiam penetravit; indeque rediens exotici generis gemmas, quarum illa humus ferax est, reportavit. Nonnullæ illarum adhuc in ecclesiæ monumentis visuntur.

The same in English.

Sighelmus being for the performance of the kings almes sent beyond the seas, and travailling unto S. Thomas of India, very prosperously (which a man would woonder at in this age) passed through the sayde countrey of India, and returning home brought with him divers strange and precious stones, such as that climate affourdeth. Many of which stones are as yet extant in the monuments of the Church.

The life and travailes of John Erigena.



Joannes Erigena Britannus natione, in Menevia urbe, seu ad fanum Davidis, & patricio genitore natus, dum Anglos Daci crudeles bellis ac rapinis molestarent, ac omnia illic essent tumultibus plena, longam ipse peregrinationem Athenas usque suscepit, annosque quamplures literis Græcis, Chaldaicis, & Arabicis insudavit: omnia illic invisit Philosophorum loca, ac studia, imo & ipsum oraculum Solis, quod Aesculapius sibi construxerat. Inveniens tandem quod longo quæsierat labore, in Italiam & Galliam est reversus ubi ob insignem eruditionem,

arolo Calvo, & postea Ludovico Balbo acceptus, Dionysii Areopagitæ libros de cœlesti Hierarchia, ex Constantino-
poli tunc missos Latinos fecit, Anno Dom. 858. Pro-
fectus postea in Britanniam, Alphredi Anglorum Regis,
& suorum liberorum factus est præceptor, atque ipso
rege adhortante, inter oia literaria è Græco transtulit in
res linguas, scilicet Chaldaicam, Arabicam, & Latinam,
Aristotelis moralia, de secretis secretorum, seu recto
regimine Principum, opus certe exquisitum. In Malms-
buriensi cænobio tandem, quo recreationis gratia se con-
sulerat, inter legendum a quibusdam discipulis malevolis
interimebatur, Anno Christi, 884.

The same in English.

John Erigene a Britane, descended of honourable
parents, and borne in the Towne of S. David in
Wales, seeing the Englishmen to be oppressed with
the warres and rapines of the cruell Danes, and all the
land in a hurlie burlie, he in the meane time under-
tooke a long journey, even as farre as Athens, and
there spent many yeres in the studie of the Greeke,
Chaldie, and Arabian tongues: he there frequented all
the places and schooles of the Philosophers, and the
oracle also of the Sunne, which Aesculapius had built
unto himselfe. And having found at length that which
he had with long travell searched, he returned againe
into Italie, and France, where for his singular learning,
he was much favoured of the two Kings Charles and
Lewes, and in his being there, he translated into
Latine the bookes of Dionysius Areopagita concerning
the Heavenly Hierarchie, which were sent from Con-
stantinople in the yeere 858. After this hee came
backe againe into his owne Countrey, and was schoole-
master unto Alphred then King of England, and his
sonnes: and upon his request, at his times of leasure, he
translated Aristotles Morals, of the Secrets of Secrets,
or of the right government of Princes, out of Greeke
into these three tongues, Chaldie, Arabian, and Latine,

A.D.
c. 1056.

THE ENGLISH VOYAGES

off his solemne roabes, three of his Nobles, to wit earle Harold, an Abbot, and a Bishop, being more familiar with him then the residue followed him in, and bouldly asked him what was the occasion of his laughter: for it seemed very strange unto them all, what should move him at so solemne a time and assembly, while others kept silence, to laugh so excessively. I saw (quoth he) admirable things, and therefore laughed I not without occasion. Then they (as it is the common guise of all men) demaunded and enquired the cause more earnestly, humbly beseeching

[II. i. 8.] him that hee would vouchsafe to impart that secret unto them. Whereupon musing a long while unto himselfe, at length he told them wonderfull things: namely that seven Sleepers had rested in mount Cælius two hundred yeeres, lying upon their right sides; but in the very houre of his laughter, that they turned themselves on their left sides; and that they should continue so lying for the space of 74. yeeres after; being a dismal signe of future calamitie unto mankinde. For all things should come to passe within those 74. yeeres, which, as our Saviour Christ foretold unto his disciples, were to be fulfilled about the ende of the world; namely that nation should rise against nation, and kingdome against kingdome, and that there should bee in many places earthquakes, pestilence, and famine, terrible apparitions in the heavens, and great signes, together with alterations of kingdomes, warres of infidels against the Christians, and victories of the Christians against the infidels. And as they wondered at these relations, he declared unto them the passion of the seven Sleepers, with the proportion and shape of eache of their bodies (which things no man living had as then committed unto writing) and that so plainly and distinctly, as if he had conversed a long time in their company. Hereupon the earle sent a knight, the bishop a clearke, and the abbot a monke unto Maniches the Emperour of Constantinople, with the letters and gifts of their King. Who giving them

SWANUS SON OF GODWIN

A.D.
1052.

saalem a witnesse of the miracles, preaching, and passion of Christ, and being againe returned into his countrey, he was made the aforesayd Abbat. He flourished in the yere of Christ 1020. under Canutus the Dane.

The voyage of Swanus one of the sonnes of Earle Godwin unto Jerusalem, Anno Dom. 1052, recorded by William of Malmsburie lib. 2. de gestis regum Anglorum, Capite 13.

SWanus perversi ingenii & infidi in regem, multoties a patre & fratre Haroldo descivit : & pirata factus, prædis maritimis virtutes majorum polluit. Postremò pro conscientia Brunonis cognati interempti, & (ut quidam dicunt) fratris Jerosolimam abiit : indeque rediens, a Saracenis circumventus, & ad mortem cæsus est.

The same in English.

[II. i. 7.]

SWanus being of a perverse disposition, and faithlesse to the king, often times disagreed with his father and his brother Harold : and afterwards proving a pirate, he stained the vertues of his ancestours with his robberies upon the seas. Last of all, being guilty unto himselfe of the murther of his kinseman Bruno, and (as some do report) of his owne brother, he travailed unto Jerusalem : and in his returne home, being taken by the Saracens, was beaten, and wounded unto death.

[A voyage

A.D.
c. 1056.

THE ENGLISH VOYAGES

A voyage of three Ambassadors, who in the time of K. Edward the Confessor, and about the yere of our Lord 1056, were sent unto Constantinople, and from thence unto Ephesus, together with the occasion of their sending, &c. recorded by William of Malmesburie, lib. 2. de gestis regum Anglorum, capite 13.



Die sancti paschatis ad mensam apud Westmonasterium assederat, diademate fastigatus, & optimatum turma circumvallatus. Cùmque alii longam quadragesimæ inediam recentibus cibis compensantes, acriter comederent, ille a terrenis revocato animo, divinum quiddam speculatus, mentes convivantium permovit ampliores perfusus in risum: nullòque causam lætitiæ perquirere præsumente, tunc quidè[m] ita tacitum, donec edendi satiety obsoniis finem imposuit. Sed remotis mensis, cum in triclinio regalibus exueretur, tres optimates eum prosequuti, quorum unus erat comes Haroldus, secundus abbas, tertius episcopus, familiaritatis ausu interrogant quid riserat: mirum omnibus nec immeritò videri, quare in tanta serenitate diei & negotii, tacentibus cæteris, scurrilem cachinnum ejecerit. Stupenda (inquit) vidi, nec ideo sine causa risi. Tum illi, ut moris est humani ingenii, sciscitari & quærere causam ardentius, ut supplicibus dignantè rem impertiatur. Ille multum cunctatus tandem instantibus mira respondit: septem dormientes in monte Cælio requiescere jam ducentis annis in dextro jacentes latere: sed tunc in hora ipsa risus sui, latus invertisse sinistrum: futurum ut septuaginta quatuor annis ita jaceant: dirum nimirum miseris mortalibus omen. Nam omnia ventura in his septuaginta quatuor annis, quæ dominus circa finem mundi prædixit discipulis suis: gentem contra gentem surrecturam, & regnum adversus regnum, terræ motus

KING EDWARD'S AMBASSAGE

A.D.
c. 1056.

per loca, pestilentiam & famem, terrores de cœlo & signa magna, regnorum mutationes, gentilium in Christianos bella, item Christicolarum in paganos victorias. Talia mirantibus inculcans passionem septem dormientium, & habitudines corporum singulorum, quas nulla docet litera, ita promptè disseruit: ac si cum eis quotidiano victitaret contubernio. His auditis, comes militem, episcopus clericum, abbas monachum, ad veritatem verborum exculpandam, Manicheti Constantinopolitano imperitori misere, adjectis regis sui literis & muneribus. Eos ille benignè secum habitos episcopo Ephesi destinavit, epistola pariter, quam sacram vocant, comitante: ut ostenderentur legatis regis Angliæ septem dormientium marturiales exuviæ. Factumque est ut vaticinium regis Edwardi Græcis omnibus comprobatum, qui se a patribus acceperis jurarent, super dextrum illos latus quiescere: sed post introitum Anglorum in speluncam, veritatem peregrinæ prophetiæ contubernaliis suis prædicarunt. Nec moram festinatio malorum fecit, quin Agareni, & Arabes, & Turci, alienæ scilicet a Christo gentes, Syriam, & Lyciam, & minorem Asiam omnino, & majoris multas urbes, inter quas & Ephesum, ipsam etiam Hierosolymam depopulati, super Christianos invaderent.

The same in English.

UPON Easter day king Edward the Confessour being crowned with his kingly diademe, and accompanied with divers of his nobles, sate at dinner in his pallace at Westminster. And when others, after their long abstinence in the Lent, refreshed themselves with dainty meats, and fed thereupon very earnestly, he lifting up his mind from earthly matters and meditating on heavenly visions (to the great admiration of those which were present) brake forth into an exceeding laughter: and no man presuming to enquire the cause of his mirth, they all kept silence til dinner was ended. But after dinner as hee was in his bed-chamber putting

A.D.
1064.

THE ENGLISH VOYAGES

extra, quàm intra ; numerosis lachrymis intimo affectu compassi, ad quorundam restaurationem datis non paucis pecuniis, exire in patriam & sacratissimo Jordane intingi, universaque Christi vestigia osculari, desiderantissima devotione suspirabamus. Sed Arabum latrunculi qui omnem viam observabant, longiùs a civitate evagari, sua rabiosa multitudo innumera non sinebant. Vere igitur accedente, stolidus navium Januacium in porta Joppensi applicuit. In quibus, cum sua mercimonia Christiani mercatores per civitates maritimas commutassent, & sancta loca similiter adorassent, ascendentes omnes mari nos commisimus. Et jactati fluctibus & procellis innumeris tandem Brundisium, & prospero itinere per Apuliam Romam petentes, sanctorum Apostolorum Petri & Pauli limina, & copiosissima sanctorum martyrum monumenta per omnes stationes osculati sumus. Indè archiepiscopi, cæterique principes imperii Alemanniam per dextram repetentes, nos versùs Franciam ad sinistram declinantes, cum inenarrabilibus & gratis & oculis ab invicem discessimus. Et tandem de triginta equitibus, qui de Normannia pingues exivimus, vix viginti pauperes peregrini, & omnes pedites, magis multa attenuati, reversi sumus.

The same in English.

I Ingulphus an humble servant of reverend Guthlac and of his monastery of Croiland, borne in England, and of English parents, at the beautifull citie of London, was in my youth, for the attaining of good letters, placed first at Westminster, and afterward sent to the University of Oxford. And having excelled divers of mine equals in learning of Aristotle, I inured my selfe somewhat unto the first & second Rhethorique of Tullie. And as I grew in age, disdayning my parents meane estate, and forsaking mine owne native soyle, I affected the Courts of kings and princes, and was desirous to be clad in silke, and to weare brave and costly attire. And loe, at the same time William our sovereigne king

ABBOT INGULF OF CROYLAND

A.D.
1064.

now, but then Erle of Normandie, with a great troupe of followers and attendants came unto London, to conferre with king Edward the Confessour his kinsman. *A.D. 1051.* Into whose company intruding my selfe, and proffering my service for the performance of any speedy or weightie affayres, in short time, after I had done many things with good successe, I was knowen and most entirely beloved by the victorious Erle himselfe, and with him I sayled into Normandie. And there being made his secretarie, I governed the Erles Court (albeit with the envie of some) as my selfe pleased, yea whom I would I abased, and preferred whom I thought good. When as therefore, being carried with a youthfull heat and lustie humour, I began to be wearie even of this place, wherein I was advanced so high above my parentage, and with an inconstant minde, and affection too too ambitious, most vehemently aspired at all occasions to climbe higher: *[II. i. 10.]* there went a report throughout all Normandie, that divers Archbishops of the Empire, and secular princes were desirous for their soules health, and for devotion sake, to goe on pilgrimage to Jerusalem. Wherefore out of the family of our lorde the Earle, sundry of us, both gentlemen and clerkes (principall of whom was my selfe) with the licence and good will of our sayd lord the earle, sped us on that voiage, and travailing thirtie horses of us into high Germanie, we joyned our selves unto the Archbishop of Mentz. And being with the companies of the Bishops seven thousand persons sufficiently provided for such an expedition, we passed prosperously through many provinces, and at length attained unto Constantinople. Where doing reverence unto the Emperour Alexius, we sawe the Church of Sancta Sophia, and kissed divers sacred reliques. Departing thence through Lycia, we fell into the hands of the Arabian theeves: and after we had bene robbed of infinite summes of money, and had lost many of our people, hardly escaping with extreame danger of our lives, at length wee joyfully entered into the most wished citie of

A.D.
1064.

THE ENGLISH VOYAGES

Jerusalem. Where we were received by the most reverend, aged, and holy patriarke Sophronius, with great melodie of cymbals and with torch-light, and were accompanied unto the most divine Church of our Saviour his sepulchre with a solemne procession aswell of Syrians as of Latines. Here, how many prayers we uttered, what abundance of teares we shed, what deepe sighs we breathed foorth, our Lord Jesus Christ onely knoweth. Wherefore being conducted from the most glorious sepulchre of Christ to visite other sacred monuments of the citie, we saw with weeping eyes a great number of holy Churches and oratories, which Achim the Souldan of Egypt had lately destroyed. And so having bewailed with sadde teares, and most sorowful and bleeding affections, all the ruines of that most holy city both within and without, and having bestowed money for the reedifying of some, we desired with most ardent devotion to go forth into the countrey, to wash our selves in the most sacred river of Jordan, and to kisse all the steppes of Christ. Howbeit the theevish Arabians lurking upon every way, would not suffer us to travell farre from the city, by reason of their huge and furious multitudes. Wherefore about the spring there arrived at the port of Joppa a fleet of ships from Genoa. In which fleet (when the Christian merchants had exchanged all their wares at the coast townes, and had likewise visited the holy places) wee all of us embarked, committing our selves to the seas: and being tossed with many stormes and tempests, at length wee arrived at Brundisium: and so with a prosperous journey travelling thorow Apulia towards Rome, we there visited the habitations of the holy apostles Peter and Paul, and did reverence unto divers monuments of holy martyrs in all places thorowout the city. From thence the archbishops and other princes of the empire travelling towards the right hand for Alemain, and we declining towards the left hand for France, departed asunder, taking our leaves with unspeakable thanks and courtesies. And so at length, of

AN ENGLISH LADY

A.D.
c. 1097.

thirty horsemen which went out of Normandie fat, lusty, and frolique, we returned thither skarse twenty poore pilgrims of us, being all footmen, and consumed with leannesse to the bare bones.

Divers of the honourable family of the Beauchamps, with Robert Curtoys sonne of William the Conqueror, made a voyage to Jerusalem 1096. Hol. pag. 22. vol. 2.



Ope Urbane calling a councell at Clermont in Auvergne, exhorted the Christian princes so earnestly to make a journey into the Holy land, for the recovery thereof out of the Saracens hands, that the saide great and generall journey was concluded upon to be taken in hand, wherein many noble men of Christendome went under the leading of Godfrey of Bouillon & others, as in the Chronicles of France, of Germanie, and of the Holy land doeth more plainly appeare. There went also among other divers noble men foorth of this Realme of England, specially that worthily bare the surname of Beauchampe.

The voyage of Gutwere an English Lady married to Baldwine brother of Godfreide duke of Bouillon, toward Jerusalem about 1097. And the 11. yeere of William Rufus King of England.



He Christian armie of Godfrie of Bouillon passing the cite of Iconium, alias Agogna in the countrey of Licaonia, and from thence by the city of Heraclia, came at length unto the cite of Marasia, where they encamped, and sojourned there three whole dayes, because of the wife of Baldwine brother germane of the duke of Loraigue.

A.D.
C. 1097.

THE ENGLISH VOYAGES

[I. i. 11.]

Which Lady being long time vexed with a grievous malady, was in extremitie, where at length paying the debt due to nature, she changed this transitorie life, for life eternall; Who, in her life time, was a very worthy and vertuous Lady, borne in England, and descended of most noble parentage named Gutwere; Which, according to her degree, was there most honourably enterred, to the great grieve of all the whole armie. As reporteth William Archbishop of Tyre, lib. 3. cap. 17. hist. belli sacri. The same author in the 10. booke & first chapter of the same historie concerning the same English Lady, writeth further as followeth, Baldwine having folowed the warres for a time, gave his minde to marriage, so that being in England he fell in love with a very honourable and noble Lady named Gutwere, whom he married and caried with him in that first happy expedition, wherin he accompanied his brethren the Lords, duke Godfrey and Eustace, persons very commendable in all vertues and of immortall memorie. But he had hard fortune in his journey, because his foresaid wife, being wearied with a long sicknes finished her life with a happie end neere the citie of Marasia, before the Christian armie came unto Antioch, where she was honourably buried, as we have declared before.

Chronicon Hierosolymitanum in lib. 3. cap. 27.
maketh also mention of this English Lady,
which he calleth Godwera in this maner.

HAc in regione Maresch uxor Baldewini nobilissima, quam de regno Angliæ eduxit, diutina corporis molestia aggravata, & duci Godefrido commendata, vitam exhalavit, sepulta Catholicis obsequiis; cujus nomen erat Godwera.

The same in English.

IN this province of Maresch the most noble wife of Baldwine, which he caried with him out of England being visited with dayly sicknesses and infirmities of

body, and commended to the custody of duke Godfrey, departed out of this life, and was buried after the Christian maner. Her name was Godwera.

The voyage of Edgar the sonne of Edward which was the sonne of Edmund surnamed Ironside, brother unto K. Edward the confessor, (being accompanied with valiant Robert the sonne of Godwin) unto Jerusalem, in the yeere of our Lord 1102. Recorded by William of Malmesburie, lib. 3. histo. fol. 58.



Ubsquenti tempore cum Roberto filio A.D. 1102.

Godwini milite audacissimo Edgarus Hierosolymam pertendit. Illud fuit tempus quo Turci Baldwinum regem apud Ramas obsederunt: qui cum obsidionis injuriam ferre nequiret, per medias hostium acies effugit, solius

Roberti opera liberatus præeuntis, & evaginato gladio dextra levaque Turcos cædentis. Sed cum successu ipso truculentior, alacritate nimia procurreret, ensis manu excidit. Ad quem recolligendum cum se inclinasset, omnium incursu oppressus, vinculis palmas dedit. Inde Babyloniam (ut aiunt) ductus, cum Christum abnegare nollet, in medio foro ad signum positus, & sagittis terebratus, martyrium consecravit. Edgarus amisso milite regressus, multaue beneficia ab Imperatoribus Græcorum, & Alemannorum adeptus (quippe qui etiam eum retinere progeneris amplitudine tentassent) omnia pro natalis soli desiderio sprexit. Quosdam enim profectò fallit amor patriæ, ut nihil eis videatur jucundum, nisi consuetum hauserint cælum. Undè Edgarus fatua cupidine illusus Angliam rediit, ubi (ut superius dixi) diverso fortunæ ludicro rotatus, nunc remotus & tacitus, canos suos in agro consumit.

[The same

THE ENGLISH VOYAGES

The same in English.

[II. i. 12.]

*When the
author was
writing of
this history.*

A fterward Edgar being sonne unto the nephewe of Edward the confessour, traveiled with Robert the sonne of Godwin a most valiant knight, unto Jerusalem. And it was at the same time when the Turkes besieged king Baldwin at Rama: who not being able to endure the straight siege, was by the helpe of Robert especially, going before him, and with his drawen sword making a lane, and slaying the Turkes on his right hande and on his left, delivered out of that danger, and escaped through the midst of his enemies campe. But upon his happie successe being more eager and fierce, as hee went forward somewhat too hastily, his sworde fell out of his hand. Which as he stouped to take up, being oppressed with the whole multitude, hee was there taken and bound. From whence (as some say) being carried unto Babylon or Alcair in Egypt, when he would not renounce Christ, he was tyed unto a stake in the midst of the market place, and being shot through with arrowes, died a martyr. Edgar having lost his knight returned, and being honoured with many rewards both by the Greekish and by the Germaine Emperour (who both of them would right gladly have entertained him stil for his great nobilitie) contemned all things in respect of his native soile. For in very deede some are so inveagled with the love of their countrey, that nothing can seeme pleasant unto them, unlesse they breath in the same aire where they were bred. Wherefore Edgar being misledde with a fond affection, returned into England; and afterward being subject unto divers changes of fortune (as we have above signified) he spendeth*now his extreeme olde age in an obscure and private place of the countrey.

GODERICK A PIRATE

A.D.
1102.

ention made of one Godericus, a valiant Englishman, who was with his ships in the voyage unto the Holy land in the second yeere of Baldwine King of Jerusalem, in the third yere of Henry the first of England.



Chronicon Hierosolymitanum lib. 9. cap. 9. Verum dehinc septem diebus evolutis rex ab Assur exiens, navem quæ dicitur Buza ascendit, & cum eo Godericus pirata de regno Angliæ, ac vexillo hastæ præfixo & elato in aëre ad radios solis usque, Japhet cum paucis navigavit, ut oc ejus signo cives Christiani recognito, fiduciam vitæ agis haberent, & non facile hostium minis pavefacti, arpter diffugium facerent, aut urbem reddere cogerentur. ciebat enim eos multum de vita & salute ejus desperare. araceni autem viso ejus signo, & recognito, ea parte uæ urbem navigio cingebat illi in galeis viginti & arinis tredecim, quas vulgo appellant Cazh, occurrerunt, olentes Buzam regis coronare. Sed Dei auxilio undis aris illis ex adverso tumescentibus ac reluctantibus, Buza item regis facili, & agili cursu inter procellas labente, volitante, in portu Joppæ delusis hostibus subito affuit, x ex Saracenis in arcu suo in navicula percussis, ac alneratis. Intrans itaque civitatem dum incolumis nnum pateret oculis, revixit spiritus cunctorum gemenum & de ejus morte hactenus dolentium, eo quod caput rex Christianorum & princeps Hierusalem adhuc vivus incolumis receptus sit.

The same in English.

BUT seven dayes afterward, the King comming out of the towne of Assur entred into a shippe called a busse, and one Godericke a pirate of the kingdome of England with him, and fastening his banner on the toppe of a speare, and holding it up aloft in the aire against

THE ENGLISH VOYAGES

the beames of the Sunne, sailed unto Japhet with a small company; That the Christian Citizens there seeing this his banner, might conceive hope that the King was yet living, and being not easily terrified with the threatens of the enemies might shamefully runne away, or be constrained to yeeld up the citie. For hee knew that they were very much out of hope of his life and safetie. The Saracens seeing and knowing this his banner, that part of them which environed the Citie by water made towards him with twentie Gallies and thirteene shippes, which they commonly cal Cazh, seeking to inclose the Kings shippe. But, by Gods helpe the billowes of the Sea swelling and raging against them, and the Kings shippe gliding and passing through the waves with an easie and nimble course arrived suddenly in the haven of Joppa, the enemies frustrated of their purpose; and sixe of the Saracens were hurt and wounded by shot out of the Kings shippe. So that the King entering into the Citie, and now appearing in safetie in all their sightes, the spirits of all them that mourned for him, and until then lamented as though hee had bene dead, revived, because that the head and King of the Christians, and prince of Jerusalem was yet alive, and come againe unto them in perfect health.

Mention made of one Hardine of England one of the chieftest personages, and a leader among other of two hundred saile of ships of Christians that landed at Joppa in the yeere of our Lord God 1102.



Hronicon Hierosolymitanum libro 9. cap. 11. Interea dum hæc obsidio ageretur 200. naves Christianorum navigio Joppen appulsæ sunt, ut adorarent in Hierusalem. Horum Bernardus Witrazh de terra Galatiæ, Hardinus de Anglia, Otho de Roges, Hadewerck, unus de præpotentibus Westfalorum, primi & ductores fuisse referuntur,

HARDINE OF ENGLAND

A.D.
1102.

zc. Erat autem tertia feria Julii mensis, quando hæ Christianorum copię, Deo protegente, huc navigio angustiatas & obsessas ad opem collatę sunt. Sarracorum autem turmę, videntes quia Christianorum virtus audacter facie ad faciem vicino sibi hospitio proximę ungebatur, media nocte orbi incumbente, amotis tentoriis amplius milliari subtractę consederunt, dum luce exorta consilium inirent, utrum Ascalonem redirent, aut cives Japhet crebris assultibus vexarent.

The same in English.

[II. i. 13.]

WHile the Sarazens continued their siege against Joppa, two hundred saile of Christian ships arrived at Joppa, that they might performe their devotions at Hierusalem. The chiefe men and leaders of these Christians are reported to have bene : Bernard Witrazh of the land of Galatia, Hardine of England, Otho of Roges, Haderwerck one of the chiefe noble men of Westphalia, &c. This Christian power through Gods speciall provision, arrived here for the succour and reliefe of the distressed & besieged Christians in Joppa, the third day of July, 1102. and in the second yeere of Baldwine king of Jerusalem. Whereupon the multitude of the Sarazens, seeing that the Christian power joyned themselves boldly, close by them even face to face in a lodging hard by them, the very next night at midnight, remooved their tents, and pitched them more then a mile off, that they might the next morning bee advised whether they should returne to Ascalon, or by often assaults vex the citizens of Japhet.

Chronicon Hierosolymitanum, eodem libro 9. cap. 12. continueth this historie of these two hundreth saile of ships, and sheweth how by their prowesse chiefly, the multitude of the Sarazens were in short space vanquished and overthrowen : The words are these ; Ab ipso verò die tertię ferię dum sic in superbia & elatione suę multitudinis immobiles Saraceni persisterent, & multis armorum terroribus Christianum populum vexarent,

THE ENGLISH VOYAGES

sexta feria appropinquante, Rex Baldwinus in tubis & cornibus a Japhet egrediens, in manu robusta equitum & peditum virtutem illorum crudeli bello est aggressus, magnis hinc & hinc clamoribus intonantes. Christiani quoque qui navigio impulsus sunt horribili pariter clamore cum Rege Baldwino, & gravi strepitu vociferantes, Babylonios vehementi pugna sunt aggressi, sævissimis atque mortiferis plagis eos affligentes, donec bello fatigati, & ultrà vim non sustinentes fugam versus Ascalonem inierunt. Alii verò ab insecutoribus eripi existimantes, & mari se credentes, intolerabili procellarum fluctuatione absorpti sunt. Et sic civitas Joppe cum habitatoribus suis liberata est. Ceciderunt hac die tria millia Sarracenorum: Christianorum verò pauci periisse inventi sunt.

The same in English.

YEt notwithstanding, after the said third day of July, the Sarazens persisted high minded and insolent, by reason of their great multitude, and much annoyed the Christian people with their many forceable and terrible weapons; whereupon, on the sixth day of July early in the morning king Baldwine issued out of Japhet, his trumpets and cornets yeelding a great and lowd sound, and with a very strong armie as well of horsemen as footemen, who on every side making great shoutes and outcries, with fierce and sharpe battell set on the maine power of their enemies. The Christians also who arrived in the navie, rearing great clamours and noyses, with loud voices and shoutings in horrible wise together, with king Baldwine assaulted likewise with strong battell the Babylonians, and afflicted them with most sore and deadly wounds, untill the Sarazens being wearied with fighting, nor able longer to endure and hold out against the valure of the Christians, fled towards Ascalon. And other of them hoping to escape from them that pursued them, lept into the sea, and were swallowed up in the waves thereof. And so the citie of Joppa with the inhabitants thereof were freed

A WARLIKE FLEET OF ENGLAND

A.D.
1107.

their enemies. There were slaine this day three thousand Sarazens, and but a few of the Christians perished.

Fleete of Englishmen, Danes, and Flemmings, arrived at Joppa in the Holy land, the seventh yeere of Baldwine the second king of Hierusalem. Written in the beginning of the tenth booke of the Chronicle of Hierusalem, in the 8. yeere of Henry the first of England.

Cap. 1.



At the same time also in the seventh yeere of the raigne of Baldwine the Catholike king of Hierusalem, a very great warlike Fleete of the Catholike nation of England, to the number of about seven thousand, having with them more men of warre of the kingdom of Denmarke, of Flanders and of Antwerpe, arrived with ships which they call Busses, at the haven of the cite of Japhet, determining there to make their abode, untill they having obtained the kings licence and safeconduct, might lawfully worship at Hierusalem. Of which navie the chiefest and best spoken repairing to the king, spake to him in this maner. Christ preserve the Kings life, and prosper his kingdome from day to day; Wee, being men and souldiours of Christian profession, have, through the helpe of God, sayled hither through mightie and large seas, from the farre countreys of England, Flanders, and Denmarke, to worship at Jerusalem, and to visit the sepulchre of our Lord. And therefore we are assembled to intreat your clemency touching the matter, that by your favour and safe conduct we may peaceably goe up to Jerusalem, and worship there, and so returne. [II. i. 14.]

[Chap. 2.]

THE ENGLISH VOYAGES

Chap. 2.

THe king favourably hearing their whole petition, granted unto them a strong band of men to conduct them, which brought them safely from all assaults and ambushes of the Gentiles by the known wayes unto Jerusalem and all other places of devotion. After that these pilgrims, & new Christian strangers were brought thither, they offering unto our Lord their voves in the temple of the holy sepulchre, returned with great joy, and without all let unto Joppa; where finding the king, they vowed that they would assist him in all things, which should seeme good unto him: who, greatly commending the men, and commanding them to be well entertained with hospitality, answered that he could not on the sudden answer to this point, untill that after he had called his nobles together, he had consulted with my lord the Patriarch what was most meet and convenient to be done, and not to trouble in vaine so willing an army. And therefore after a few dayes, calling unto him my lord the Patriarch, Hugh of Tabaria, Gunfride the keeper and lieutenant of the tower of David, and the other chiefest men of warre, he determined to have a meeting in the city of Rames, to consult with them what was best to be done.

Chap. 3.

WHo, being assembled at the day appointed, and proposing their divers opinions & judgements, at length it seemed best unto the whole company to besiege the city Sagitta, which is also called Sidon, if peradventure, through Gods helpe, and by the strength of this new army, by land and sea it might be overcome. Whereupon all they which were there present, and required that this city should be besieged, because it was one of those cities of the Gentiles which continually rebelled, were commended, and admonished of the king every one to go home, and to furnish them-

SIEGE OF SIDON

A.D.
1107.

selves with things necessary, and armour for this expedition. Every one of them departed home; likewise Hugh of Tabaria departed, being a chiefe man of warre against the invasions of the enemies, which could never be wearied day nor night in the countie of the Pagans, in pursuing them with warre and warlike stratagemes all the dayes of his life. Immediatly after this consultation the king sent ambassadours to all the multitude of the English men, requiring them not to remove their campe nor fleet from the city of Japhet, but quietly to attend the kings further commandement. The same ambassadours also declared unto the whole army, that the king and all his nobility had determined to besiege and assault the city Sagitta by sea and by land, and that their helpe and forces would there be needfull; and that for this purpose, the king and the patriarch were comming downe unto the city of Acres, and that they were in building of engins, and warlike instruments, to invade the walles and inhabitants thereof: and that in the meane season they were to remaine at Japhet, untill the kings further commandement were knownen. Whereupon they all agreed that it should so be done according to the kings commandement; and answered that they would attend his directions in the haven of Japhet, & would in all points be obedient unto him unto the death.

Chap. 4.

THe king came downe to Acres with the patriarch, and all his family, building, and making there by the space of fortie dayes engins, and many kindes of warlike instruments: and appointing all things to be made perfectly ready, which seemed to be most convenient for the assaulting of the city. Assoone as this purpose and intent of the king was come unto the eares of the inhabitants of Sagitta, and that an invincible power of men of warre was arrived at Japhet to helpe the king, they were greatly astonied, fearing that

A.D.
1107.

THE ENGLISH VOYAGES

by this meanes, they should be consumed and subdued by the king by dint of sword, as other cities, to Cæsaria, Assur, Acres, Cayphas, and Tabaria were quished and subdued. And therefore laying their together, they promised to the king by secret means, a mighty masse of money of a coyne of Byzantines: and that further they would yeerely give great tribute, upon condition that ceasing to besiege, and invade their city, he would spare their lives. Whereupon these businesses were handled from day to day betweene the king and the citzens, and they sought the king for the ransoming both of their city and their lives, proffering him from time to time more gifts. And the king for his part, being carefull and perplexed for the payment of the wages which he ought unto his souldiers, harkened wholly unto this offer of money. Howbeit because he feared the Christians, lest they should lay it to his charge as a fault, he durst not as yet meddle with the same.

Chap. 5.

IN the meane space Hugh of Tabaria being sent for, accompanied with the troopes of two hundred horsemen and foure hundred footmen, invaded the countrey of the Grosse Carle called Suet, very rich in gold and silver most abundant in cattle frontering upon the countrey of the Damascenes, where hee tooke a pray of inestimable riches and cattle, which might have sufficed him for the besiege of Sagitta, whereof he ment to impart liberally to the king, and his companie. This pray being gathered out of sundry places thereabout, and being led away as farre as the citie of Belinas, which they call Cæsaria Philippi, the Turkes which dwelt at Damascus, together with the Saracens inhabitants of the countrey perceiving this, flocking on all partes together by troopes, pursued Hughes companie to rescue the pray, and passed forth as farre as the mountaines, over which Hughes footemen did drive the pray.

SIEGE OF SIDON

A.D.
1107.

There beganne a great skirmish of both partes, the one side made resistance to keepe the pray, the other indeuoured with all their might to recover it, untill at length the Turkes and Saracens prevailing, the pray was rescued and brought backe againe: which Hugh and his troopes of horsemen, suddenly understanding, which were on the side of the mountaines, incontinently did backe upon the spurre, among the straight and raggie rockes, skirmishing with the enemies, and succouring their footemen, but as it chanced they fought unfortunately. For Hugh, being unarmed, and immediately rushing into the midst of all dangers, and after his woonted manner invading and wounding the fidels, being behinde with an arrowe shot through the backe which pierced thorough his liver and brest, he gave up the ghost in the handes of his owne people. Hereupon the troopes of the Gentiles being turned with the recovered pray, and being devided rough the secret and hard passages of the craggie lles, the souldiers brought the dead bodie of Hugh, which they had put in a litter, into the citie of Nazareth, which is by the mount Thaber, where with great mourning and lamentation, so worthie a prince, and valiant champion was honourably and Catholically interred. The brother of the said Hugh named Gerard, the same time lay sicke of a grievous disease. Which hearing of the death of his brother, his sickness of his body increasing more vehemently through griefe, he also deceased within eight dayes after, and was buried by his brother, after Christian maner.

Chap. 6.

After the lamentable burials of these so famous Princes, the King, taking occasion of the death of these principall men of his armie, agreed, making none privie thereto, to receive the money which was offered him for his differring off the siege of the citie of Sagitta, yet dissembling to make peace with the Sara-

THE ENGLISH VOYAGES

cens, but that he ment to go through with the worke, that he had begunne. Whereupon sending a message unto Japhet, hee advised the English souldiers to come downe to Acres with their fleete, and to conferre and consult with him touching the besieging and assaulting of the citie of Sagitta, which rising immediatly upon the kings commaundement, and foorthwith hoysing up the sayles of their shippes aloft with pendants and stremers of purple, and diverse other glorious colours, with their flagges of scarlet colour and silke, came thither, and casting their ancrs, rode hard by the citie. The king the next day calling unto him such as were privie & acquainted with his dealings, opened his griefe unto the chiefe Captaines of the English men and Danes, touching the slaughter of Hugh, and the death of his brother, and what great confidence he reposed in them concerning these warres: and that nowe therefore they being departed and dead, he must of necessity differre the besieging of Sagitta, & for this time dismisse the armie assembled. This resolution of the king being spread among the people, the armie was dissolved, and the Englishmen, Danes and Flemings, with sailes and oares going aboard their fleete, saluted the king, and returned home unto their native countries.

The travailes of one Athelard an Englishman,
recorded by master Bale Centur. 2.

[II. i. 16.] **A**thelardus Bathoniensis Cœnobii monachus, naturalium rerum mysteria, & causas omnes, diligentia tam undecunque exquisita perscrutatus est, ut cum aliquibus veteris seculi philosophis non indigne conferri possit. Hic olim spectatae indolis Adolescens, ut virente adhuc ætate juvenile ingenium fecundaret, atque ad res magnas pararet, relicta dulci patria longinquas petiit regiones. Cum verò Ægyptum & Arabiam peragrans, plura invenisset, quæ ejus desiderabat animus, cum magno laborum, ac literarum lucro in Angliam

WILLIAM OF TYRE

A.D.
1130.

tum demum revertebatur. Claruit anno virginiei partus, 1130. Henrico primo regnante.

The same in English.

AThelard a Monke of the Abbie of Bathe was so diligent a searcher of the secrets, and causes of naturall things, that he deserveth worthely to be compared with some of the auncient Philosophers. This man although young, yet being of a good wit, and being desirous to increase and enrich the same with the best things, and to prepare himselfe as it were for greater matters, left his Countrey for a time, and travailed into forreine Regions. He went through Egypt, and Arabia, and found out many things which he desired to his owne private contentment, and the profite of good letters generally, and so being satisfied, returned againe into his Countrey: he flourished in the yeere 1130. Henry the first being then king of England.

¶ The life and travailes of one William of Tyre, an Englishman. Centur. 13.



Guilielmus, Ecclesiæ Dominici sepulchri Hierosolymæ Regularium Canonorum prior, natione Anglicus vir vita & moribus commendabilis, Anno Dom. 1128. postquam Tyrorum Civitas fidei Christianæ restituta est a Guimundo Hierosolymorum patriarcha, eidem urbi primus Archiepiscopus præficiebatur. Est autem Tyrus civitas antiquissima, Phœniciæ universæ Metropolis, quæ inter Syriæ provincias, & bonorum omnium penè commoditate, & incolarum frequentia primum semper obtinuit locum: post conscripta quædam opuscula, & Epistolas, ad Dominum migravit, An. Christi 1130. quum duobus tantum sedisset annis, & in Tyrensi Ecclesia sepelitur.

*Hic etiam
Guilielmus
Tyrensis
claruit sub
Henrico primo.*

A.D.
1172.

THE ENGLISH VOYAGES

The voyage of John Lacy to Jerusalem.

1173. **A**Nno Domini 1172 fundata fuit abbatia de Stanlaw per dominum Johannem Lacy Constabularium Cestriæ & dominum de Halton, qui obiit in Terra sancta anno sequenti: qui fuit vicessimus annus regni regis Henrici secundi.

The same in English.

IN the yere of our Lord 1172 was founded the abbey of Stanlaw by the lord John Lacy Constable of Chester, & lord of Halton, who deceased in the Holy land the yere following: which was in the twentieth yere of king Henry the second.

The voyage of William Mandevile to Jerusalem.

1177. **W**illiam Mandevile earle of Essex, with divers English lords and knights, went to the Holy land in the 24 yere of Henry the second. Holinshed pag. 101.

English men were the guard of the Emperours of Constantinople in the reigne of John the sonne of Alexius Comnenus. Malmesburiensis, Curopolata and Camden, pag. 96.

Am inde Anglia non minus belli gloria, quam humanitatis cultu inter Florentissimas orbis Christiani gentes inprimis floruit. Adeo ut ad custodiam corporis Constantinopolitanorum Imperatorum evocati fuerint Angli. Joannes enim Alexii Comneni filius, ut refert noster Malmesburiensis, eorum fidem suspiciens præcipue familiaritati suæ applicabat, amorem eorum filio transcribens: Adeo ut jam inde longo tempore fuerint imperatorum illorum satellites, Inglini Bipenniferi Nicetæ Choniataæ, Barangi Curopolatæ dicti. Qui ubique Imperatorem prosequerantur ferentes humeris secures,

ENGLISH GUARD AT CONSTANTINOPLE

A.D.
1177.

quas tollebant, cum Imperator ex oratorio spectandum se exhibebat, Anglicè vitam diuturnam secures suas collidentes ut sonitum ederent, comprecabantur.

The same in English.

FROM this time forward the kingdome of England was reputed amongst the most flourishing estates of Christendome, no lesse in chivalrie then humanitie. So farforth that the English men were sent for to be the guarders of the persons of the Emperours of Constantinople. For John the sonne of Alexius Comnenus, as our countreyman William of Malmesburie reporteth, highly esteeming their fidelity, used them very nere about him, recommending them over to his sonne: so that long time afterwards the guard of those Emperours were English halberdiers, called by Nicetas Choniata, Inglini Bipenniferi, and by Curopolata, Barangi, which alwayes accompanied the Emperour with their halberds on their shoulders, which they held up when the Emperour coming from his Oratorie shewed himselfe to the people; and clashing their halberds together to make a terrible sound, they in the English tongue wished unto him long life.

A great supply of money to the Holy land by [II. i. 18.]
Henry the 2.

THe same yeere King Henry the second being at Waltham, assigned an aide to the maintenance of the Christian souldiers in the Holy lande, That is to wit, two and fortie thousand markes of silver, and five hundred markes of golde. Matth. Paris. and Holens. pag. 105.

[A letter

A.D.
1177.

THE ENGLISH VOYAGES

A letter written from Manuel the Emperour of Constantinople, unto Henrie the second King of England, Anno Dom. 1177. wherein mention is made that certaine of king Henries Noble men and subjects were present with the sayd Emperour in a battell of his against the Soldan of Iconium. Recorded by Roger Hoveden, in Annalium parte posteriore, in regno Hen. 2. fol. 316, & 317.



odem anno Manuel Constantinopolitanus imperator, habito prælio campestri cum Soltano Iconii & illo devicto, in hac forma scripsit Domino regi Angliæ.

Manuel in Christo deo Porphyrogenitus, divinitus coronatus, sublimis, potens, excelsus, semper Augustus, & moderator Romanorum, Comnenus, Henrico nobilissimo regi Angliæ, charissimo amico suo, salutem & omne bonum. Cum imperium nostrum necessarium reputet notificare tibi, ut dilecto amico suo, de omnibus quæ sibi obveniunt; ideò & de his quæ nunc acciderunt ei, opportunum judicavit declarare tuæ voluntati. Igitur a principio coronationis nostræ imperium nostrum adversus dei inimicos Persas nostrum odium in corde nutrit, dum cerneret illos in Christianos gloriari, elevari que in nomen dei, & Christianorum dominari regionibus. Quo circa & alio quidem tempore indifferenter invasit eos, & prout deus ei concessit, sic & fecit. Et quæ ab ipso frequenter patrata sunt ad contritionem ipsorum & perditionem, imperium nostrum credit nobilitatem tuam non latere. Quoniam autem & nunc maximum exercitum contra eos ducere proposuit, & bellum contra omnem Persidem movere, quia res cogeabat. Et non ut voluit multum aliquem apparatus fecit, sicut ei visum est. Veruntamen prout tempus dabat & rerum status, potentè eos invasit. Collegit ergo circa se imperium nostrum potentias suas:

THE EMPEROR MANUEL'S LETTER

A.D.
1177.

sed quia carpenta ducebat armorum, & machinarum, & aliorum instrumentorum conferentium civitatum expugnationibus, pondera portantia: idcirco nequaquam cum festinatione iter suum agere poterat. Amplius autem dum adhuc propriam regionem peragraret, antequam barbarorum aliquis adversus nos militaret in bellis adversarius, ægritudo difficillima fluxus ventris invasit nos, qui diffusus per agmina imperii nostri pertransibat, depopulando & interimendo multos, omni pugnatore gravior. Et hoc malum invalescens maximè nos contrivit. Ex quo verò fines Turcorum invasimus, bella quidem primum frequentia concrepabant, & agmina Turcorum cum exercitibus imperii nostri undique dimicabant. Sed Dei gratia ex toto à nostris in fugam vertebantur barbari. Post verò ubi ei qui illic adjacet angustiae loci, quæ à Persis nominatur Cibrilcimam, propinquavimus, tot Persarum turmae peditum & equitum, quorum pleræque ab interioribus partibus Persidis occurrerant in adjutorium contribulium suorum, exercitui nostro supervenerunt, quot penè nostrorum excederent numerum. Exercitu itaque imperii nostri propter viæ omnino angustiam & difficultatem, usque ad decem milliaria extenso; & cum neque qui præibant possent postremos defendere, neque versa vice rursus postremi possent præeuntes juvare, non mediocriter ab invicem hos distare accidit. Sanè primæ cohortes permultum ab acie imperii nostri dividebantur, postremarum oblitæ, illas non præstolantes. Quoniam igitur Turcorum agmina ex jam factis præliis cognoverant, non conferre sibi à fronte nobis repugnare, loci angustiam bonum subventorem cum invenissent, posteriora statuerunt invadere agmina, quod & fecerunt. Arcissimo igitur ubique loco existente, instabant barbari undique, à dextris & à sinistris, & aliundè dimicantes, & tela super nos quasi imbres descendencia interimebant viros & equos complures. Ad hæc itaque imperium nostrum ubi malum superabundabat, reputans secum oportuna judicabat retrò expectare, atque illos qui illic erant adjuvare, expectando utique contra infinita illa Persarum

A.D.
1177.

THE ENGLISH VOYAGES

[II. i. 19.]

agmina bellum sustinuit. Quanta quidem, dum ab
circundaretur, patrauerit, non opus est ad tempus se
monibus pertexere, ab illis autem qui interfuerunt
forsitan discet de his tua nobilitas. Inter hæc autem
existente imperio nostro, & omne belli gravamen
tantum sustinente, postremæ cohortes universæ Græcorum
& Latinorum, & reliquorum omnium generum congre-
gatæ, quæ jaciebantur ab inimicis tela non sustinente
impactione utuntur, & ita violentè ferebantur, dum
adjacentem ibi collem quasi ad propugnaculum festi-
rent: sed precedentes impellunt nolentes. Multo autem
elevato pulvere, ac perturbante oculos, & neminem
mittente videre quæ circa pedes erant, in præcipit
quod aderat profundissimæ vallis alius super alio
homines & equi sic incontinentè portati corruerunt
quod alii alios conculcantes ab invicem interemerunt
ex gregariis tantum, sed ex clarissimis & intimis non
consanguineis. Quis enim inhibere poterat tantæ
tutudinis importabilem impulsum? At verò impe-
nostrum tot & tantis confertum barbaris sauci-
sauciatumque, adeò ut non modicam in eos mor-
perturbationem, obstupentes perseverantiam ipsius
non remittebatur, benè juvante deo, campum obtinuit.
Neque locum illum scandere adversarios permisit, in-
dimicavit cum barbaris. Nec quidem equum suum
illorum timore incitavit, celerius aliquando per-
vestigia. Sed congregando omnia agmina sua, &
morte eripiendo ea, collocavit circa se: & sic pro-
attigit, & ordinatim proficiscens ad exercitus
accessit. Ex tunc igitur videns Soltanus, quod
tanta quæ acciderant exercitibus nostris, impe-
nostrum, sicut oportuno erat, rem hujusmodi
pensavit, ut ipsum rursùm invaderet: mittens suppli-
imperio nostro, & deprecatoriis usus est sermonibus.
requisivit pacem illius, promittens omnem imperii
adimplere voluntatem, & servitium suum contra om-
hominem dare, & omnes qui in regno suo teneba-
captivos absolvere, & esse ex toto voluntatis no-

THE EMPEROR MANUEL'S LETTER

A.D.
1177.

Ibidem ergo per duos dies integros, in omni potestate morati sumus, & cognito quòd nihil poterat fieri contra Civitatem Iconii, perditis testudinibus & machinis bellicis, eo quòd boves cecidissent a telis in modo pluviae jactis, qui eas trahebant: Simul autem eo quòd & universa animalia nostra irruente in illa difficillima ægritudine laborabant, suscepit Soltani depræcationem & fœdera & juramenta peracta sub vexillis nostris, & pacem suam ei dedit. Inde ingressum imperium nostrum in regionem suam regreditur, tribulationem habens non mediocrem super his quos perdidit consanguineis, maximas tamen Deo gratias agens, qui per suam bonitatem & nunc ipsum honoravit: Gratum autem habuimus, quòd quosdam nobilitatis tuæ principes accidit interesse nobiscum, qui narrabunt de omnibus quæ acciderant, tuæ voluntati seriem. Cæterum autem, licet contristati simus propter illos qui ceciderunt: oportunum tamen duximus, de omnibus quæ acciderant, declarare tibi, ut dilecto amico nostro, & ut permultum conjuncto imperio nostro, per puerorum nostrorum intimam consanguinitatem. Vale. Data mense Novembris, indictione tertia.

The same in English.

IN the yeere 1177, Manuel the emperour of Constantinople having fought a field with the Soldan of Iconium, and vanquished him, wrote unto Henry the second king of England in maner following.

Manuel Comnenus in Christ the everliving God a faithful emperour, descended of the lineage of Porphyrie, crowned by Gods grace, high, puissant, mighty, alwayes most sovereigne, and governour of the Romans; unto Henry the most famous king of England, his most deare friend, greeting and all good successe. Whereas our imperiall highnesse thinketh it expedient to advertise you our welbeloved friend of all our affaires: We thought it not amisse to signifie unto your royall Majestie certaine exploits at this present atchieved by us. From the beginning therefore of our inauguration

A.D.
1177.

THE ENGLISH VOYAGES

our imperiall highnes hath mainteined most deadly feod and hostility against Gods enemies the Persians, seeing them so to triumph over Christians, to exalt themselves against the name of God, and to usurpe over Christian kingdomes. For which cause our imperiall highnesse hath in some sort encountered them heretofore, and did as it pleased God to give us grace. And we suppose that your Majestie is not ignorant, what our imperiall highnesse hath often performed for their ruine and subversion. For even now, being urged thereunto, we have determined to leade a mighty army against them, and to wage warre against all Persia. And albeit our forces be not so great as we could wish they were, yet have we according to the time, and the present state of things, strongly invaded them. Wherefore our Majestie imperiall hath gathered our armies together: but because we had in our army sundry carts laden with armour, engines, & other instruments for the assault of cities, to an exceeding weight we could not make any great speed in our journey. Moreover, while our imperiall highnesse was yet marching in our owne dominions, before any barbarous enemy had fought against us: our people were visited with the most grievous disease of the fluxe, which being dispersed in our troupes destroyed and slew great numbers, more then the sword of the enemy would have done. Which mischiefe so prevailing, did woonderfully abate our forces. But after we had invaded the Turkish frontiers, we had at the first very often and hot skirmishes, and the Turks came swarming to fight against our imperiall troupes. Howbeit by Gods assistance those miscreants were altogether scattered and put to flight by our souldiers. But as we approached unto that straight passage which [II. i. 20.] is called by the Persians Cibrilcimam, so many bands of Persian footemen and horsemen (most whereof came from the innermost parts of Persia, to succour their Allies) encountred our army, as were almost superiour unto us in number. Wherefore the army of our

THE EMPEROR MANUEL'S LETTER

A.D.
1177.

Imperiall highnesse, by reason of the straightnesse and
difficultie of the way, being stretched ten miles in length ;
and the first not being able to helpe the last, nor yet
contrarywise the last to rescue the first, it came to passe
that they were very farre distant asunder. And in
every deed the foremost troupes were much separated
from the guard of our imperiall person, who forgetting
their fellowes behind, would not stay any whit for them.
Because therefore the Turkish bands knew full well
by their former conflicts that it was bootlesse for them
to assaile the forefront of our battell, and perceiving the
favourablenesse of the place to be a great advantage, they
determined to set upon our rereward, and did so.
Wherefore our passage being very straight, and the
infidels assayling us upon the right hand and upon the
left, and on all sides, and discharging their weapons as
thicke as hailestones against us, slew divers of our men
and horses. Hereupon, the slaughter of our people
till encreasing our majestie imperiall deemed it requisite
to stay behind, and to succour our bands in the
rereward, and so expecting them we sustained the
perilous encounter of many thousand Persians. What
exploits our Imperiall person atchieved in the same
kirmish, I hold it needlesse at this time to recount :
our majestie may perhaps understand more of this
matter by them which were there present. Howbeit
our Imperiall highnesse being in the midst of this
conflict, and enduring the fight with so great danger,
all our hindermost troupes, both Greekes, Latines, and
other nations, retiring themselves close together, and
not being able to suffer the violence of their enemies
weapons, pressed on so hard, and were caried with such
maine force, that hastening to ascend the next hill for
their better safeguard, they urged on them which went
before, whether they would or no. Whereupon, much
dust being raised, which stopped our eyes and utterly
deprived us of sight, and our men and horses pressing
one sore one upon the necke of another, plunged them-

A.D.
1177.

THE ENGLISH VOYAGES

selves on the sudden into such a steepe and dangerous valley, that treading one upon another, they quelled to death not onely a multitude of the common souldiours, but divers most honourable personages, & some of our neere kinsmen. For who could restrain the irresistible throng of so huge a multitude? Howbeit our Imperiall highnesse being environed with such swarmes of Infidels, and giving and receiving wounds (insomuch that the miscreants were greatly dismaied at our constancie) we gave not over, but by Gods assistance wonne the field. Neither did we permit the enemie to ascend unto that place, from whence we skirmished with him. Neither yet spurred wee on our horse any faster for all their assaults. But marshalling all our troupes together, and delivering them out of danger, we disposed them about our Imperial person; and so we overtooke the foremost, and marched in good order with our whole army. Nowe the Soldan perceiving that notwithstanding the great damages which we had sustained, our Imperial highnes provided to give him a fresh encounter, humbly submitting himselfe unto us, and using submisse speaches, made suite to have peace at our hands, and promised to fulfill the pleasure of our majestie Imperiall, to doe us service against all commers, to release all our subjects which were captives in his realme, and to rest wholly at our commaund. Here therefore we remained two dayes with great authoritie; and considering that wee could attempt nought against the citie of Iconium, having lost all our warrelike engines both for defence and for batterie, for that the oxen which drew them were slaine with the enemies weapons, falling as thicke as haile-stones: and also for because all our beasts in a maner were most grievously diseased; our majestie Imperial accepted of the Soldans petition, league, and oath being made and taken under our ensignes, and granted our peace unto him. Then returned we into our owne dominions, being greatly grieved for the losse of our deere kinsmen, and yeelding unto God most humble

*The citie of
Iconium in-
tended to have
bene besieged.*


KING RICHARD THE FIRST

A.D.
1190.

unks, who of his goodnesse had even now given us the
tory. We are right glad likewise that some of your
jesties princes and nobles accompanied us in this
ion, who are able to report unto you all things which
ve happened. And albeit we were exceedingly grieved
r the losse of our people; yet thought it we expedient
signifie unto you the successe of our affaires, as unto
ur welbeloved friend, & one who is very neerly allied
to our highnesse Imperial, by reason of the con-
anguinitie of our children. Farewell. Given in the
oneth of November, and upon the tenth Indiction.

*Certaine noble
men of the king
of England
were with the
Emperor in
his battell
against the Sol-
dan of Iconium.*

The woorthy voiage of Richard the first, K. of
England into Asia, for the recoverie of
Jerusalem out of the hands of the Saracens,
drawen out of the booke of Acts and Monu-
ments of the Church of England, written by
M. John Foxe.

 Ing Richard the first of that name, for his great
valure surnamed Ceur de Lion, the sonne of
Henry the second, after the death of his father
membring the rebellions that he had undutifully raised
ainst him, sought for absolution of his trespasse, and
part of satisfaction for the same, agreed with Philip the [II. i. 21.]
rench king to take his voiage with him for the recoverie
Christes patrimonie, which they called the Holy land,
hereupon the sayd king Richard immediately after his
ronation, to prepare himselfe the better towards his
urney, used divers meanes to take up summes of
oney, and exacted a tenth of the whole Realme, the
hristians to make threescore and ten thousand pounds,
d the Jewes which then dwelt in the Realme three-
ore thousand.

Having thus gotten sufficient money for the exploite,
e sent certaine Earles and Barons to Philip the French
ing in the time of his Parliament at S. Denis, to put
im in mind of his promise made for the recoverie of

A.D.
1190.

THE ENGLISH VOYAGES

Christs holy patrimonie out of the Saracens hands: To whom he sent word againe in the moneth of December, that he had bound himselfe by solemne othe, deposing upon the Evangelists, that he the yeere next following, about the time of Easter, had certainly prefixed to addresse himselfe toward that journey, requiring him likewise not to faile, but to bee ready at the terme above limited, appointing also the place where both the Kings should meete together.

In the yeere therfore 1190. King Richard having committed the government of this realme in his absence to the bishop of Ely then Chancellor of England, advanced forward his journey, and came to Turon to meet with Philip the French king, & after that went to Vizeliac, where the French king & he joyning together, for the more continuance of their journey, assured themselves by solemne othe, swearing fidelitie one to the other: the forme of whose oth was this.

¶ *The oth of fidelitie betwixt King Richard, and the French king.*

That either of them should defend and maintaine the honour of the other, and beare true fidelitie unto him, of life, members & worldly honor, and that neither of them should faile one the other in their affaires: but the French King should aide the King of England in defending his land and dominions, as he would himselfe defend his owne Citie of Paris if it were besieged: and that Richard king of England likewise should aide the French king in defending his land and Dominions, no otherwise then he would defend his owne Citie of Roan if it were besieged, &c.

The discipline and orders of the king.

Concerning the lawes and ordinances appointed by K. Richard for his Navie, the forme therof was this.

1. That who so killed any person on shipboord, should be tied with him that was slaine, and throwen into the sea.
2. And if he killed him on the land, he should in like maner be tied with the partie slaine, and be buried with him in the earth.

KING RICHARD THE FIRST

A.D.
1190.

3. He that shalbe convicted by lawfull witnes to draw out his knife or weapon to the intent to strike any man, or that hath striken any to the drawing of blood, shall loose his hand.

4. Also he that striketh any person with his hand without effusion of blood, shall be plunged three times in the sea.

5. Item, who so speaketh any opprobrious or conumelious wordes in reviling or cursing one another, for so oftentimes as he hath reviled, shall pay so many ounces of silver.

6. Item, a thiefe or felon that hath stollen being lawfully convicted, shal have his head shorne, and boyling pitch powred upon his head, and feathers or downe strawed upon the same, whereby he may be knownen, and so at the first landing place they shall come to, there to be cast up.

These things thus ordered, king Richard sending his Navie by the Spanish seas, and by the streights of Gibraltar, betweene Spaine and Africa, to meete him at Marsilia, hee himselfe went as is said to Vizeliac to the French king. Which two kings from thence went to Lions, where the bridge over the flood Rhodanus with preasse of people brake, and many both men and women were drowned: by occasion whereof the two kings for the combrance of their traines, were constrained to dissever themselves for time of their journey, appointing both to meet together in Sicily: and so Philip the French king tooke his way to Genua, and king Richard to Marsilia, where he remained 8. dayes, appointing there his Navie to meete him. From thence crossing over to Genua where the French king was, he passed forward by the coasts of Italy, and entred into Tiber not farre from Rome.

King Richard staying in Marsilia 8. dayes for his Navie which came not, he there hired 20. Gallies, and ten great barkes to ship over his men, and so came to Naples, and so partly by horse and wagon, and partly by

A.D.
1190.

THE ENGLISH VOYAGES

the sea, passing to Falernum, came to Calabria, where after that he had heard that his ships were arrived at Messana in Sicilie, he made the more speed, and so the 23. of September entred Messana with such a noyse of Trumpets and Shalmes, with such a rout and shew, that it was to the great wonderment and terror both of the Frenchmen, and of all other that did heare and behold the sight.

[II. i. 22.] To the said towne of Messana the French king was come before the 16. of the same moneth of September, and had taken up the pallace of Tancredus king of Sicily for his lodging: to whom king Richard after his arrivall eftsoones resorted, and when the two kings had communed together, immediately the French king tooke shipping and entred the seas, thinking to saile towards the land of Jerusalem: but after he was out of the haven, the winde rising contrary against him, returned him backe againe to Messana. Then king Richard (whose lodging was prepared in the suburbs without the Citie) after he had resorted againe and talked with the French king, and also had sent to Tancredus king of Sicily, for deliverance of Joane his sister (who had bin sometimes Queene of Sicily) and had obtained her to be sent unto him, the last day of September passed over the streight del Fare, and there getting a strong hold called de la Baguare, or le Bamare, and there placing his sister with a sufficient garrison, he returned againe to Messana.

The 2. of October king Richard wan another strong hold, called Monasterium Griffonum, situated in ye midst of the streight del Fare, betweene Messana & Calabria, from whence ye Monks being expulsed, he reposed there all his store and provision of victuals, which came from England or other places.

The Citizens of Messana seeing that the king of England had wonne the castle and Island de le Baguare, and also the Monasterie of the Griffons, and doubting least the king would extend his power further to invade their Citie, & get if he could the whole Isle of Sicilie,

KING RICHARD THE FIRST

A.D.
1190.

egan to stirre against the Kings armie, and to shut
he Englishmen out of the gates, and kept their walles
gainst them. The Englishmen seeing that, made to
he gates, and by force would have broken them open,
asomuch that the King riding amongst them with his
taffe, and breaking divers of their heads, could not
sswage their fiercenesse, such was the rage of the
Englishmen agaynst the citizens of Messina. The
King seeing the furie of his people to be such that hee
ould not stay them, tooke boate, and went to the
pallace of king Tancred, to talke of the matter with
he French king, in which meane time the matter was
so taken up by the wise handling of the ancients of
the citie, that both parts laying downe their armour,
went home in peace.

The fourth day of the sayd moneth of October, came
to king Richard the Archbishop of Messina with two
other Archbishops also with the French king, and sundry
other Earles, Barons, and Bishops, to intreat of peace,
who as they were together consulting, and had almost
concluded upon the peace, the Citizens of Messina
issuing out of the towne, some went up upon the
mountains, some with open force invaded the mansion
or lodging of Hugh Brune an English captaine. The
joyse whereof comming to the eares of the King, hee
uddenly breaking off talke with the French king and
he rest, departed from them, and comming to his men,
ommanded them forthwith to arme themselves. Who
hen with certaine of his souldiours making up to the
op of the mountaine (which seemed to passe their
ower to climbe) there put the Citizens to flight, chasing
hem downe the mountaines, unto the very gates of the
itie, whom also certaine of the kings servants pursued
nto the citie, of whom five valiant souldiers & twentie
of the kings servants were slaine, the French King
looking upon, and not once willing to rescue them,
contrary to his othe, and league before made with the
king of England: for the French king with his men

A.D.
1190.

THE ENGLISH VOYAGES

being there present, rode in the midst of them safely, and without any harme too and fro, and might well have eased the Kings partie, more then he, if it had so liked him.

*Messana won
by the Eng-
lish.*

This being knowen to the English hoste how their fellowes were slaine, and the Frenchmen permitted in the citie, and that they were excludet and the gates barred against them, being also stopped from buying of victuall, & other things, they upon great indignation gathered themselves in armes, brast open the gates, and scaled the wals, and so winning the citie, set up their flags with the English armes upon the wals: which when the French King did see, he was mightily offended, requiring the King of England that the Armes of France might also be set up, & joyned with his: but King Richard to that would in no case agree, notwithstanding to satisfie his minde, he was contented to take downe his Armes, and to commit the custodie of the citie to the Hospitalaries and Templaries of Jerusalem, till the time that Tancred king of Sicily and he should agree together upon conditions.

These things being done the fift and sixt day of October, it followed then upon the eight day of the same, that peace was concluded among the kings. In which peace, first king Richard, & Philip the French king renewed againe their oth and league before made, concerning their mutual aide and societie, during the time of that peregrination.

Secondly, peace also was concluded betweene king Richard and Tancred king of Sicily aforesaide, with conditions, that the daughter of Tancrede in case king Richard should die without issue, should be married to Arthur Duke of Britaine the kings Nephew and next heire to his crowne, whereof a formall charte was drawen, and letters sent thereof to Pope Clement being dated the ninth of November.

[11. i. 23.]

From this time untill Februarie the next yeere these two kings kept still at Messana, either for lacke of

KING RICHARD THE FIRST

A.D.
1191

winde and weather, or for the repairing of their shippes. And in the aforesayde Februarie, in the yeere 1191. King Richard sent over his gallies to Naples, there to meete his mother Elinore, and Berengaria the daughter of Zancius king of Navarre, whom he was purposed to marry, who by that time were come to Brundusium, under the conduct of Philip Earle of Flanders, and so proceeding unto Naples, they found the kings shippes wherein they sayled to Messana.

In this meane space, king Richard shewed himselfe exceeding bounteous and liberall to all men: to the French king first he gave divers shippes, upon others likewise he bestowed riche rewardes, and of his treasure and goods he destributed largely to his souldiers and servants about him, of whom it was reported, that he distributed more in one moneth, then any of his predecessors did in a whole yeere: by reason whereof he purchased great love and favour, which not onely redounded to the advancement of his fame, but also to his singular use and profite, as the sequele afterward proved.

The first day of March following, he left the citie of Messana, where the French King was, and went to Cathneia, a citie where Tancredus king of Sicily then lay, where he was honorably received, and there remained with king Tancredus three dayes and three nights. On the fourth day when he should depart, the aforesaid Tancredus offred him many rich presents in gold and silver, and precious silkes, whereof king Richard would receive nothing, but one little ring for a token of his good will: for the which king Richard gave againe unto him a riche sworde. At length when king Richard should take his leave, king Tancred would not let him so depart, but needes would give him 4. great shippes, and 15. gallies, and furthermore hee himselfe would needes accompanie him the space of two dayes journey, to a place called Tavernium.

Then the next morning when they should take their leave, Tancredus declared unto him the message, which

A.D.
1191.

THE ENGLISH VOYAGES

the French King a little before had sent unto him by the Duke of Burgundie, the contents whereof were these : That the King of England was a false Traytour, & would never keepe the peace that was betweene them : and if the sayd Tancredus would warre against him, or secretly by night would invade him, he with all his power would assist him, to the destruction of him and all his armie. To whom Richard the King protested againe, that he was no traytour, nor never had bene : and as touching the peace begun betwixt them, the same should never be broken through him : neither could he beleieve that the French King being his good lord, and his sworne Compartner in that voyage, would utter any such wordes by him. Which when Tancredus heard, he bringeth forth the letters of the French King, sent to him by the Duke of Burgundie, affirming moreover, that if the Duke of Burgundie would denie the bringing of the said letters, he was readie to trie it with him by any of his Dukes. King Richard receiving the letters, and musing not a little upon the same, returneth againe to Messana. The same day that King Richard departed, the French king came to Tavernium to speake with Tancred, and there abode with him that night, and on the morowe returned to Messana againe.

From that time King Richard mooved in stomacke against King Philip, never shewed any gentle countenance of peace & amitie, as he before was wont : whereat the French king greatly marveiling, and enquiring earnestly what should be the cause thereof, word was sent him againe by Philip earle of Flanders from king Richard, what words he had sent to the king of Sicily, and for testimony thereof the letters were shewed, which he wrote by the duke of Burgundie to the king of Sicily : which when the French king understood, first he held his peace as guilty in his conscience, not knowing well what to answer. At length turning his tale to another matter, he began to quarrell with king Richard, pretending as though he sought causes to

KING RICHARD THE FIRST

A.D.
1191.

breake with him, and to maligne him : and therfore he **forged** (sayd he) these lies upon him, and all because he by that meanes would avoide to marry with Alise his sister, according as he had promised. Adding moreover that if he would so do, and would not marry the said Alise his sister according to his oth, he would be an enemy to him, and to his, while he lived.

To this king Richard sayd againe, that he could by no meanes marry that woman, forsomuch as his father had carnall copulation with her, and also had by her a sonne : for proove whereof he had there presently to bring forth divers & sundry witnesses to the kings face, to testifie with him.

In conclusion, through counsell and perswasion of divers about the French king, agreement at last was made, so that king Philip did acquite king Richard from this bond of marrying his sister, and king Richard againe should be bound to pay to him every yeere for the space of five yeeres, two thousand markes, with certaine other conditions besides, not greatly materiall for this place. And thus peace being betweene them concluded the 28 day of the sayd moneth of March, the French king lanching out of the haven of Messana, the 22 day after in the Easter weeke, came with his armie to the siege of Achon. [II. i. 24.]

After the departure of the French king from Messana, king Richard with his armie yet remaining behinde, arrived Queene Alinor the kings mother, bringing with her Berengaria the king of Navars daughter, to be espoused to king Richard: which being done, king Richard in April following, about the 20 day of the sayd moneth, departed from the haven of Messana with 150 great ships, and 53 great gallies well manned and appointed, and tooke his journey toward Achon: who being upon the Seas on Good friday about the ninth houre, rose a mighty South winde with a tempest, which dissevered and scattered all his Navie, some to one place, and some to another. The king with a few ships was

*The Navie
King Richa*

A.D.
1191.

THE ENGLISH VOYAGES

driven to the Ile of Creta, and there before the haven of Rhodes cast anker. The ships that caried the kings sister, queene of Sicily, and Berengaria the king of Navars daughter, with two ships were driven to the Ile of Cyprus.

The king making great mone for the ships of his sister, and Berengaria his wife that should be, not knowing where they were become, after the tempest was overblown, sent forth his gallies diligently to seeke the rest of his Navie dispersed, but especially the shippe wherein his sister was, and the maiden whom he should marry, who at length were found safe and merry at the port of Lymsem in the Ile of Cyprus, notwithstanding the two other ships, which were in their company before in the same haven, were drowned with divers of the kings servants and men of worship, among whom was M. Roger, called Malus Catulus, the kings Vicechancellour, who was found with the kings seale hanging about his necke.

The king of Cyprus was then Isakius (called also Emperour of the Gryffons) who tooke and impris all English men, which by shipwracke were cast in his land, also invegled into his hands the goods and prizes of them which were found drowned about the coastes, neither would suffer the ships wherein the ladies were to enter within the port.

The tidings of this being brought to king Richard he in great wrath gathering his gallies and ships together boordeth the land of Cyprus, where he first in good wise signifieth to king Isakius, how he with his English men, comming as strangers to the supportation of this holy land, were by distresse of weather driven upon those bounds, and therefore with all humble petition beseecheth him in Gods behalfe, and for reverence of the Christian crosse, to let go such prisoners of his as he had in captivity, and to restore againe the goods of them that were drowned, which he detained in his hands, to be employed for the behoofe of their soules. And this the king

KING RICHARD THE FIRST

A.D.
119

twise, and thrise desired of the Emperour: but he proudly answering againe, sent the king word, that he neither would let the captives go, nor render the goods of them which were drowned.

When king Richard heard this, how light the Emperour Isakius made of his so humble and honest petition, & how that nothing could be gotten without violent force, eftsoones giveth commandement thorowout all his hoste to put themselves in armour and follow him, to revenge the injuries received of that proud and cruell king of Cyprus, willing them to put their trust in God, and not to misdoubt but that the Lord would stand with them, and give them the victory. The Emperour in the meane time with his people stood warding the Sea coasts, where the English men should arrive, with swords, billes, and lances, and such other weapons as they had, setting boordes, stooles, and chestes before them as a wall: few of them were harnessed, and for the most part all unexpert and unskilfull in the feates of warre.

Then king Richard with his souldiers issuing out of their ships, first set his bowemen before, who with their shot made a way for others to followe. The Englishmen thus winning the land upon them, so fiercely pressed upon the Gryffons, that after long fighting and many blowes, at last the Emperour was put to flight, whom king Richard valiantly pursued, and slue many, and divers he tooke alive, and had gone neere also to take the Emperour, had not the night come on and parted the battell. And thus king Richard with much spoyle, and great victory, returning to the port Towne of Lymzsem, which the Townesmen had left for feare, found there great abundance of corne, wine, oyle and victuals.

The day after the victory gotten, Joanna the Kings sister, and Berengaria the mayden, entred the Porte and Towne of Lymzsem, with 50. great ships, and 14. galliots: so that all the whole Navie there meeting together, were 254. tall shippes, and above threescore galliots. Then Isakius the Emperour, seeing no way for

A.D.
1191.

THE ENGLISH VOYAGES

him to escape by Sea, the same night pitched his tentes five miles off from the English army, swearing that the third day after, he would surely give battell to king Richard: but he preventing him before, suddenly the same morning before the day of battell should be, setteth upon the tentes of the Gryffons early in the morning, they being unawares and a sleepe, and made of them a great slaughter, insomuch that the Emperour was faine to runne away naked, leaving his tents and pavilions to the Englishmen, full of horses and rich treasure, also with the Imperial standerd, the lower part whereof with a costly streamer was covered, and wrought all with golde.

[II. i. 25.]

King Richard returning with victorie and triumph to his sister and Berengaria, shortly after in the moneth of May next following, and the 12. day of the said moneth, married the said Berengaria daughter of Zancius, king of Navarre, in the yle of Cyprus at Lymszem.

The king of Cyprus seeing himselfe overmatched, was driven at length to yeelde himselfe with conditions to give king Richard 20000. markes in golde for amends of such spoyles as he had gotten of them that were drowned, also to restore all the captives againe to the king: and furthermore, he in his owne person to attend upon the king to the lande of Jerusalem, in Gods service and his, with 400. horsemen, and 500. footemen: in pledge whereof he would give to his hands his castles, and his onely daughter, and would hold his kingdome of him.

This done, and the Emperour swearing fidelitie to king Richard before Guido king of Jerusalem, and the prince of Antioche (who were come thither to king Richard a little before) peace was taken, and Isakius committed to the warde of certaine keepers. Notwithstanding shortly after he breaking from his keepers, was againe at defiance with the King: whereupon king Richard besetting the Iland of Cyprus round about with shippes and gallies, did in such sort prevaile, that the

KING RICHARD THE FIRST

A.D.
1191

subjects of the land were constrained to yeelde themselves to the King, and at last the daughter of the Emperour, and the Emperour himselfe, whom king Richard caused to be kept in fetters of gold and silver, and to be sent to the citie of Tripolis.

These things thus done, and all set in order touching the possession of the Ile of Cyprus, the keeping whereof he committed to Radulphe sonne of Godfrey Lord Chamberlaine, being then the first day of June upon the fift of the saide moneth, king Richard departed from the Ile of Cyprus, with his shippes and gallies toward the siege of Achon, and on the next morrowe came to Tyrus, where by procurement of the French king he was restrained by the Citizens to enter. The next day after, which was the first day of June, crossing the seas, he met with a great carak fraught with souldiers and men of warre to the number of a thousand and five hundred, which pretending to be Frenchmen, and setting foorth their flagge with the French armes, were indeede Saracens, secretly sent with wilde fire and certaine barrels of unknown serpents to the defence of the towne of Achon, which king Richard at length perceiving, eftsoones set upon them and so vanquished them, of whom the most were drowned and some taken alive: which being once known in the citie of Achon, as it was a great discomfort to them, so it was a great helpe to the Christians for winning the citie.

*The Lord
Chamber
of King
Richard
governours
Cyprus.*

*A great
Saracens
by king
ard.*

The next day after which was the seventh of June, king Richard came to Achon, which at that time had bene long besieged by the Christians. After whose comming it was not long, but the Pagans within the citie, seeing their wals to be undermined and towers overthrowen, were driven by composition to escape with life and limme, to surrender the citie to the two kings.

*King Ri
arrived
Achon.*

Another great helpe to the Christians in winning the citie, was this. In the said city of Achon there was a secret Christian among the Saracens, who in time of the siege thereof used at sundry times to cast over the wals

THE ENGLISH VOYAGES

into the campe of the Christians, certaine bils written in Hebrue, Greeke, and Latine, wherein he disclosed to the Christians from time to time, the doings and counsels of the enemies, advertising them how and what way they should worke, and what to beware, and alwayes his letters began thus. In nomine Patris, & Filii, & Spiritus sancti Amen. By reason whereof the Christians were much advantaged in their proceedings: but this was a great heavines unto them, that neither he would utter his name, nor when the citie was got did they ever understand who he was.

To make of a long siege a short narration. Upon the twelfth day of July the yeere aforesaid, the Princes and Captaines of the Pagans, upon agreement resorted to the tent of the Templaries to commune with the two kings touching peace, and giving up of their citie: the forme of which peace was thus.

*The forme of
peace concluded
betweene
the Kings and
the Princes of
Achon.*

1 That the Kings should have the citie of Achon freely and fully delivered unto them, with all which was therein.

2 That 500. captives of the Christians should be restored to them, which were in Achon.

3 That the holy crosse should be to them rendred, and a thousand Christian captives with two hundreth horsemen, whosoever they themselves would chose out of all them which were in the power of the Saladine.

4 That they would give unto the Kings two hundreth thousand Bysants, so that they themselves should remaine as pledges in the Kings hands, for the performance hereof, that if in fortie daies, the aforesayd covenants were not accomplished, they should abide the Kings mercie touching life and limme.

[II. i. 26.]

These covenants being agreed upon, the Kings sent their souldiers and servants into the citie, to take a hundreth of the richest & best of the city, to close them up in towers under strong keeping, & the residue they committed to be kept in houses and in streetes, ministring unto them according to their necessities: to

KING RICHARD THE FIRST

A.D.
1191

whom notwithstanding this they premitted, that so many of them as would be baptized and receive the faith of Christ, should be free to goe whither they would: wherupon many there were of the Pagans, which for feare of death pretended to be baptized, but afterward so soone as they could, revolted againe to the Saladine: for the which it was afterward commanded by the Kings, that none of them should be baptized against their wils.

The thirteenth day of the said moneth of July, King Philip of France, and king Richard, after they had obtained the possession of Achon, devided betweene them all things therein contained as well the people as golde and silver, with all other furniture whatsoever was remaining in the citie: who in deviding the spoyle, were so good carvers to themselves that the Knights and Barons had but litle to their share, whereupon they began to shew themselves somewhat discontented, which being knowne of the kings, they sent them answere that their wils should be satisfied.

The twentieth day of July, king Richard speaking with the French King, desired him that they two with their armies, would binde themselves by othe to remaine there stil in the land of Jerusalem the space of 3. yeeres, for the winning and recovering againe of those countreys: but he sayd he would sweare no such othe, and so the next day after king Richard with his wife and sister entred into the citie of Achon, and there placed himselfe in the kings pallace: The French king remayning in the houses of the Templaries, where he continued till the end of that moneth.

About the beginning of the moneth of August, Philip the French king after that he and King Richard had made agreement betweene Guido & Conradus the Marques, about the kingdome of Jerusalem, went from Achon to Tyrus, notwithstanding king Richard & all the Princes of the Christian armie with great intreatie desired him to tary, shewing what a

A.D.
1191.

THE ENGLISH VOYAGES

shame it were for him to come so farre, and now to leave undone that for which he came, and on the 3. day of August departed from Tyrus, leaving the halfe part of the Citie of Achon, in the hands of the afore-sayd Conradus Marques.

*The French
kings shame-
full returne
home.*

After his departure the Pagans refused to keepe their covenants made, who neither would restore the holy Crosse nor the money, nor their captives, sending word to king Richard, that if he beheaded the pledges left with him at Achon, they would choppe off the heads of such captives of the Christians, as were in their hands.

*The captives
of the Saracens
slaine by King
Richard.*

Shortly after this the Saladine sending great gifts to king Richard, requested the time limited for beheading of the captives to be proroged, but the king refused to take his gifts, and to graunt his request, whereupon the Saladine caused all the Christian captives within his possession forthwith to be beheaded, which was the 28. of August: which albeit king Richard understood, yet would not he prevent the time before limited for the execution of his prisoners, being the 20. day of August: upon which day he caused the prisoners of the Saracens openly in the sight of the Saladines armie to loose their heads: the number of whom came to two thousand and five hundreth, save onely that certaine of the principal of them he reserved for purposes and considerations, especially to make exchange for the holy Crosse, and certaine other of the Christian captives.

*A notable vic-
torie against
the Saladine.*

After this king Richard purposed to besiege the Citie of Joppe, where by the way betwene Achon and Joppe, neere to a towne called Assur, Saladine with a great multitude of his Saracens came fiercely against the kings rereward, but through Gods mercifull grace in the same battell, the kings warriors acquitted themselves so well, that the Saladine was put to flight, whom the Christians pursued the space of 3. miles, & he lost that same day many of his Nobles & Captaines, in

KING RICHARD THE FIRST

A.D.
1193

such sort (as it was thought) that the Saladine was not put to such confusion 40. yeres before, and but one Christian Captaine called James Avernus in that conflict was overthrown.

From thence king Richard proceeding further went to Joppe, and then to Ascalon, where he found first the citie of Joppe forsaken of the Saracens, who durst not abide the kings comming: Ascalon the Saladine threw downe to the ground, & likewise forsooke the whole land of Syria, through all which land the king had free passage without resistance: neither durst the Saracene Prince encounter after that with K. Richard. Of all which his atchevances the sayd K. Richard sent his letters of certificate as well into England, as also to the Abbot of Clara valle in France, well hoping y^t he God willing should be able to make his repaire againe to them by Easter next.

*King Ric.
in possesi
Syria.*

Many other famous acts were done in this voyage by these two Kings, and moe should have bene, had not they falling into discorde dissevered themselves, by reason whereof Philip the French king returned home againe within short space: who being returned againe eftsoones invaded the countrey of Normandy, exciting also John the brother of king Richard, to take on him the kingdome of Englande in his brothers absence: who then made league upon the same with the French king, and did homage unto him, which was about the fourth yeere of king Richard. Who then being in Syria, and hearing thereof, made peace with the Turkes for three yeeres: and not long after, king Richard the next spring following returned also, who in his returne driven by distresse of weather about the parts of Histrìa, in a towne called Synaca, was there taken by Lymbold, Duke of the same countrey, and so solde to the Emperour for sixtie thousand Markes: who for no small joy thereof, writeth to Philip the French king, these letters here following.

[II. i. 27

1193.

*King Ric.
returneth.
Palæstina*

[The letter

THE ENGLISH VOYAGES

The letter of the Emperour to Philip the French king, concerning the taking of King Richard.

Henicus Dei gratia Romanorum Imperator, & semper Augustus, Dilecto & speciali amico suo, Philippo illustri Francorum Regi salutem, & sinceræ dilectionis affectum. Quoniam Imperatoria Celsitudo non dubitat Regalem Magnificentiam tuam lætiores effici, de universis quibus omnipotentia creatoris nostri nos ipsos, & Romanum Imperium honoraverit & exaltaverit, nobilitati tuæ tenore præsentium declarare duximus, quod inimicus Imperii nostri, & turbator Regni tui Rex Angliæ, quum esset in transeundo mare ad partes suas reversurus, accidit ut ventus rupta navi sua, in qua ipse erat, induceret eum in partes Histriæ ad locum qui est inter Aquileiam, & Venetias. Ubi Rex, Dei permissione passus naufragium cum paucis evasit.

Quidam itaque fidelis noster Comes, Maynardus de Grooxce, & populus regionis illius, audito quod in terra erat, & considerato diligentius, qualem nominatus Rex in terra promissionis prodicionem & traditionem, & perditionis suæ cumulum exercuerat, insecuti sunt, intendentes eum captivare. Ipso autem Rege in fugam converso, ceperunt de suis octo milites: Postmodum processit Rex ad Burgum in Archiepiscopatu Salseburgensi, qui vocatur Frisorum, ubi Fridericus de Betesow, Rege cum tribus tantum versus Austriam properante, noctu sex milites de suis cœpit: Dilectus autem Consanguineus noster Lympoldus Dux Austriæ, observata strata sæpè, dictum Regem juxta Denam in villa viciniore in domo despecta captivavit.

Cum itaque in nostra nunc habeatur Potestate, & ipse semper tua molestavit, & turbationis operam præstiterit, ea quæ præmisimus, nobilitati tuæ insinuare curavimus: scientes ea dilectioni tuæ bene placita existere, animo tuo uberrimam importare lætitiā. Datum apud Ritheounum 5. Kalendas Janua.

King Richard being thus traiterously taken, and solde

KING RICHARD THE FIRST

A.D.
1193.

o the Emperour by the Duke of Austridge for 60000. markes, was there kept in custodie a yeere and 3. moneths.

In some stories it is affirmed, that King Richard returning out of Asia, came to Italy with prosperous winde, where he desired of the Pope to be absolved of an othe made against his will and could not obtaine it: and so setting out from thence towards England, passing by the Countrey of Conradus the Marques, whose death (he being shaine a litle before) was falsly imputed by the French king to the king of England, there traiterously was taken (as is aforesayde) by Limpoldus duke of Austridge.

Albeit in another storie I finde the matter more redibly set forth: which saith thus. That king Richard lewe the brother of this Limpoldus, playing with him at Chess in the French Kings Court: and Limpoldus taking his vantage, was more cruel against him and delivered him (as is sayde) to the Emperour. In whose custodie he was detained during the time above mentioned, a yeere & 3 moneths. During which time of the kings endurance, the French king in the meane season stirred warre in Normandie: and Earle John the Kings brother, made stirre and invaded England, but the Barons and Bishops of the land mightily withstood him.

At length it was so agreed and concluded with the Emperour, that king Richard should be released for a hundreth and foure thousand pound: of which money part should remaine to the Duke of Austridge, the rest should be the Emperours. The summe of which money was here gathered and made in England of chalices, crosses, shrines, candlestickes and other Church plate, also with publike contribution of Friers, Abbots, and other subjects of the Realme: whereof part was presently paid, and for the residue remaining, hostages and pledges were taken, which was about the fift yeere of his reigne: and then it was obtained of the Pope, that Priestes might celebrate with Chalices of latten and tinne.

At what time this aforesaide money was payde, and

A.D.
1193.

THE ENGLISH VOYAGES

The just judgment of God upon the Duke of Austria.

the hostages given for the ransome of the King, I have an olde historie which saith, that the aforesaid Duke of Austridge was shortly after plagued by God, with 5. sundry plagues.

First, with the burning of his chiefe Townes.

2. With drowning of tenne thousand of his men in a flood happening no man can tell how.

3. By turning all the eares of his corne fieldes into wormes.

[11. i. 28.] 4. By taking away almost all the Nobles of his land by death.

5. By breaking his owne leg falling from his horse, which leg he was compelled to cut off with his owne hands, and afterwards died of the same: who then at his death is reported to forgive K. Richard 50000. marks, and sent home the hostages that were with him. And further a certaine booke intituled Eulogium declareth, that the said Limpoldus duke of Austrich fell in displeasure with the bishop of Rome, and died excommunicate the next yeere after, Anno 1196.

But thus, as you have heard, Richard the King was recovered & delivered from the covetous captivitie of the Egyptians, and returning home made an ende of his voyage for Asia, which was both honourable to himselfe and to all Christian states, but to the Saracens the enemies of Christianity, terrible and dishonourable.

The history of King Richards voyage to Jerusalem is very excellently and largely written in Latine by Gulielmus Neubrigensis, and Roger Hoveden.

*Richardus primus regis Anglorum apud
Batum Ebraki.*

*Sed et de hinc ad hunc usque locum tota
regis historia continetur. Hinc
ad hunc usque locum. Hinc ad hunc usque locum.
Hinc ad hunc usque locum. Hinc ad hunc usque locum.
Hinc ad hunc usque locum. Hinc ad hunc usque locum.
Hinc ad hunc usque locum. Hinc ad hunc usque locum.*

11. i. 28.

ARCHBISHOP BALDWIN

A.D.
1190.

Epitaphium ejusdem ubi viscera ejus requiescunt.

Viscera Kareolum, corpus fons servat Ebraldi,
& cor Rothomagus, magne Richarde, tuum.

The life and travailes of Baldwinus Devonius,
sometime Archbishop of Canterbury.



Baldwinus Devonius, tenui loco Excestræ natus, vir ore facundus, exactus Philosophus, & ad omne studiorum genus per illos dies aptissimus inveniebatur. Scholarum rector primùm erat, tum postea Archidiaconus, eruditione ac sapientia in omni negotio celebris: fuit præterea Cisterciensis Monachus, & Abbas Fordensis Cœnobii, magnus eorum æstimatione, ac universæ eorum societati quasi Antesignanus: fuit deinde Wigorniensis præsul, fuit & mortuo demùm Richardo Cantuariorum Archiepiscopus, ac totius Angliæ Primas. Cui muneri Baldwinus sollicitè invigilans, egregium se pastorem exhibuit, dominicum semen, quantum patiebatur ejus temporis iniquitas, ubique locorum spargens. Richardus Anglorum rex, acceptis tunc regni insigniis, summo studio classem, ac omnia ad Hierosolymitanum bellum gerendum necessaria paravit. Secutus est illicò regem in Syriam, & Palæstinam usque Baldwinus, ut esset in tam Sancto (ut ipse putabat) itinere laborum, dolorum, ac periculorum particeps. Præfuit Cantuariensi Ecclesiæ ferè 6. annis, & Richardum regem in Syriam secutus, anno Salutis nostræ 1190. Tyri vitam finivit, ubi & sepultus est.

The same in English.

Baldwine a Devonshire man borne in Exceter of mean parentage, was a very eloquent man, an exact Philosopher, and in those dayes very excellent in all kind of studies. He was first of all a Schoolemaster: afterwards he became an Archdeacon, very famous for his learning

A.D.
1190.

THE ENGLISH VOYAGES

& wisdom in all his doings. He was also a Cistercian Monke and Abbot of Foord Monasterie, and the chiefe of all those that were of his order : he grew after this to be bishop of Worcester, and at last after the death of Archb. Richard he was promoted & made Archbishop of Canterbury, and Primate of all England. In the discharge of which place he being very vigilant, shewed himselfe a worthy Pastor, sowing the seed of Gods word in every place as farre foorth as the iniquitie of that time permitted. In his time king Richard with all indeavour prepared a Fleet and all things necessary for waging of warre against the Infidels at Jerusalem, taking with him the standerd and ensignes of the kingdome. This Baldwine eftsoones folowed the king into Syria and Palestina, as one desirous to be partaker of his travailes, paines, and perils in so holy a voyage. Hee was Archbishop of Canterburie almost sixe yeres : but having followed the king into Syria, in the yeere 1190. he died at Tyre, where he was also buried.

[II. i. 29.] An annotation concerning the travailes of the sayd Baldwine, taken out of Giraldus Cambrensis, in his Itinerarium Cambriæ, lib. 2. Cap. 14. Fol. 229.

INter primos Thomæ Becketi successor hic secunda audita salvatoris & salutiferæ Crucis injuria natus, in ejusdem obsequiis, tam remotis finibus propinquis, prædicationis officium viriliter assumens. Et postmodum iter accipiens, navigioque fungens Marsiliam, transcurso tandem pelagi profundo, in Tyrensi incolumis applicuit : & inde ad exercitum trum obsidentem pariter & obsessum Aconem transiit ubi multos ex nostris inveniens, & ferè cunctos principum defectu, in summa desolatione jam positos, & desperatione, alios quidem longa expectatione fatigatos, fame & inopia graviter afflictos, quosdam verò

ARCHBISHOP BALDWIN

A.D.
1190.

inclementia distemperatos, diem fœlicitè in terra sacra clausurus extremum, singulos pro posse vinculo charitatis amplectens, sumptibus & impensis, verbis, & vitæ meritis confirmavit.

The same in English.

THis Baldwine being the second successor unto Thomas Becket, after he had heard ye wrong which was done to our Saviour, and the signe of the Crosse by Saladine the Sultan of Egypt, taking upon him the Lords Character, he courageously perfourmed his office of preaching in the obedience thereof, as well in farre distant Countreis as at home. And afterwards taking his journey and imbarking himselfe at Marseils, having at length passed ye Levant sea, he arrived safely in the Haven of Tyrus, and from thence went over to Achon into our armie, besieging the Towne, and yet (as it were) besieged it selfe: where finding many of our Countrey men, and almost all men remaining in wonderfull pensivenesse and despaire, through the withdrawing of the Princes, some of them tyred with long expectation, others grievously afflicted with hunger and povertie, and others distempered with the heate of the weather, being ready happily to ende his dayes in the Holy land, embracing every one according to his abilitie in the bond of love, he ayded them at his costes and charges, and strengthened them with his wordes and good examples of life.

[A note

A.D.
1556.

THE ENGLISH VOYAGES

A note drawn out of a very ancient booke remaining in the hands of the right worshipfull M. Thomas Tilney Esquire, touching Sir Frederike Tilney his ancestor, knighted at Acon in the Holy land for his valour, by K. Richard the first, as foloweth.



Dertinuit iste liber prius Frederico Tilney de Boston, in comitatu Lincolnæ militi facto apud Acon in terra Judææ anno regis Richardi primi tertio. Vir erat iste magnæ staturæ & potens in corpore: qui cum patribus suis dormit apud Tirington juxta villam sui nominis Tilney in Mershland. Cujus altitudo in salva custodia permanet ibidem usque in hunc diem. Et post ejus obitum sexdecem militibus ejus nominis Tilney hæreditas illa successivè obvenit, quorum unus post alium semper habitabat apud Boston prædictum: dum fratris senioris hæreditas hæredi generali devoluta est, quæ nupta est Johanni duci Norfolkæ. Eorum miles ultimus fuit Philippus Tilney nuper de Shelleigh in Comitatu Suffolciæ, pater & genitor Thomæ Tilney de Hadleigh in Comitatu prædicto Armigeri, cui modò attinet iste liber. Anno ætatis suæ 64. Anno Domini 1556.

The same in English.

THis booke pertained in times past unto Sir Frederick Tilney of Boston in the Countie of Lincolne, who was knighted at Acon in the land of Jurie, in the third yeere of the reigne of king Richard the first. This knight was of a tall stature, and strong of body, who resteth interred with his forefathers at Tirington, neere unto a towne in Marshland called by his owne name Tilney. The just height of this knight is there kept in safe custody untill this very day. Also, after this mans decease, the inheritance of his landes fell successively unto

RICHARD CANONICUS

A.D.
1200.

sixteene sundry knights called all by the name of Tilney, who dwelt alwayes, one after another, at the towne of Boston aforesayd, untill such time as the possessions of the elder brother fell unto an heire general, which was married unto John duke of Northfolke. The last knight of that name was sir Philip Tilney late of Shelleigh in the Countie of Suffolke, predecessor and father unto Thomas Tilney of Hadleigh in the Countie aforesayd Esquire, unto whom the sayd booke of late appertained. In the yeere of his age 64. and in the yeere of our Lord, 1556.

The travailes of one Richard surnamed
Canonicus. [II. i. 30.]



Richardus Canonicus ad Trinitatis fanum Londini Regularis, ab ipsa pueritia, bonarum artium literas impensè amavit, excoluit, ac didicit. Qui ex continuo labore atque exercitatione longa, talis tandem evasit orator, & Poeta, quales ea ætas rarissimos nutriebat. Ob id Richardo Anglorum tunc Regi charus, longam cum eo peregrinationem in Palæstinam ac Syriam, dum expugnaret Turcas, suscepit. Unde in Angliam tum demum reversus, omnia quæ presens vidit in urbibus, agris, ac militum castris, fideli narratione, tam carmine quàm prosa descripsit. Neque interim omisit ejusdem Regis mores, & formam, per omnia corporis lineamenta designare, addiditque præclaro suo operi hoc aptissimum pro titulo nomen, scilicet, Itinerarium Regis Richardi. Claruit anno redemptionis nostræ 1200. sub Joanne Anglorum Rege.

The same in English.

Richard surnamed Canonicus an observant Frier of Trinitie Church in London, was in great love with the studies of good Artes, and tooke paines in them and learned them. And at last by his continuall endeavour

A.D.
1200.

THE ENGLISH VOYAGES

and long exercise therein, hee grewe to bee such an Oratour and Poet, as fewe were in that age living, by reason whereof hee grew in favour with Richard then King of England, and undertooke that long voyage with him into Palestina and Syria agaynst the Turkes. From whence being returned againe into England, hee faithfully described both in Verse and Prose all such things as hee had seene in the Cities, fieldes and tentes of the souldiours, where hee was present, and omitted not to note the behaviour, forme, and proportion of body in the foresayd king, giving to his notable worke this most apt name for the title, The Journall of King Richard. He flourished in the yeere of our Redemption 1200. under John king of England.

The travailes of Gulielmus Peregrinus.



Gulielmus Peregrinus, Poeta quidem per eam ætatem excellens, genere Anglus florebat, literarum, ut multi tunc erant, amator maximus, & qui bona tempora melioribus impenderat studiis. Hic cum accepisset, expeditionem in Saracenos per Regem Richardum parari, accinxit se ad iter illud, non tantum ut miles, sed etiam peregrinus. Vidit ea quæ in Mari Hispanico fiebant, vidit quæ in Syria & Palæstina commissa fuerunt, in Sultanum Babylonie Regem, ac perfidos Saracenos. Omnia hæc scripsit, & vivis depinxit coloribus, ita ut quasi præ oculis, totum poneret negotium, idemque Argumentum cum Richardo Canonico non infœliciter, Heroico pertractavit carmine, opusque jam absolutum Huberto Cantuariorum Archiepiscopo, & Stephano Turnhamo Capitaneo rerum bellicarum expertissimo dedicavit, addito hoc titulo, Odeporicon Richardi Regis. Multaque alia edidisse Poetam talem non dubito, sed num extent illa ejus scripta, mihi non constat. Hoc tamen satis constat, eum fuisse in pretio, Anno à salutifero virginis partu 1200. sub Anglorum Rege Joanne.

A LARGE CONTRIBUTION

A.D.
1201.

The same in English.

William the Pilgrime, a very excellent Poet in those dayes and an Englishman borne, was of great fame, being much given to good letters, (as many then were) and bestowed his good time in the best kinde of studies. Hee understanding of the preparation of king Richard against the Saracens, prepared himselfe also for the same voyage, not onely as a Souldiour, but as a Pilgrime also. He sawe those things which happened in the Spanish Seas, and which were done in Syria and Palestina, against the Sultan the king of Babylon, and the trecherous Saracens. All which things he wrote and expressed them as it were in lively colours, as if they had bene still in doing before his eyes, and handled the same Argument in Heroicall verse which the forenamed Richard Canonicus did. And having finished his worke he dedicated it to Hubert Archbishop of Canterburie, and to Stephen Turneham a most expert Captaine of the warres, giving it this Title, The expedition of King Richard. And I doubt not but that so good a Poet as hee was published many other things, but whether they be extant yea or no, I know not: but this I know, that he was a man well accounted of, and flourished in the yeere after the birth of Christ 1200. under king John.

The large contribution to the succour of the [II i. 31.]
Holy land, made by king John king of
England, in the third yeere of his reigne 1201.
Matth. Paris and Holinsh. pag. 164.



At the same time also the kings of France and England gave large money towards the maintenance of the army which at this present went foorth under the leading of the earle of Flanders and other, to warre against the enemies of the Christian faith at the instance of pope Innocent. There was furthermore granted unto them

THE ENGLISH VOYAGES

the fortieth part of all the revenues belonging unto ecclesiasticall persons, towards the ayd of the Christians then being in the Holy land: and all such aswel of the nobility, as other of the weaker sort, which had taken upon them the crosse, and secretly layed it downe were compelled eftsoones to receive it now againe.

The travailes of Hubert Walter bishop of Sarisburie.



Hubertus Walterus Sarisburiensis Episcopus, vir probus, ingenioque ac pietate clarus, inter præcipuos unus eorum erat, qui post Richardum regem expugnandorum Saracenorum gratia in Syriam proficiscebantur. Cum ex Palæstina rediens, audiret in Sicilia, quod idem Richardus in inimicorum manus incidisset, omisso itinere incepto, ad eum cursim divertebat: Quem & ille statim in Angliam misit, ut illic regii Senatus autoritate, indicto pro ejus redemptione tributo pecuniam colligeret, quod & industrius fecit ac regem liberavit. Inde Cantuariorum Archiepiscopus factus, post ejus mortem Joanni illius fratri ac successori paria fidelitatis officia præstitit. Longa enim oratione toti Anglorum nationi persuasit, quod vir providus, præstans, fortis, genere nobilissimus, & imperio dignissimus esset: quo salutatus a populo fuit, atque in regem coronatus. Composuit quædam opuscula, & ex immenso animi dolore demum obiisse fertur, Anno salutis humanæ 1205. cum sedisset annos 11. Menses octo, & dies sex: quum vidisset ex intestinis odiis, omnia in transmarinis regionibus pessum ire, regnante Joanne.

The same in English.

Hubert Walter bishop of Sarisburie, a vertuous man, and famous for his good wit and piety, was one of the chieftest of them that followed king Richard into Syria going against the Saracens. As he returned from

ROBERT CURSON

A.D.
1218.

Palæstina and came in his journey into Sicilia, he there heard of the ill fortune of the king being fallen into his enemies handes, and thereupon leaving his journey homewards, he went presently and in all haste to the place where the king was captived, whom the king immediatly upon his comming sent into England, that by the authority of the councell, a tribute might be collected for his redemption: which this Hubert performed with great diligence, and delivered the king. After this he was made Archbishop of Canterburie, and after the death of king Richard he shewed the like dueties of fidelitie and trust to his brother John that succeeded him. For by a long oration he perswaded the whole nation of the English men, that he was a very circumspect man, vertuous, valiant, borne of noble parentage, and most woorthy of the crowne. Whereupon he was so received of all the people and crowned king. He wrote certaine books, and died at the last with very great grieve of minde, in the yeere 1205, having beene archbishop the space of 11 yeres 8 moneths and sixe dayes, by reason of the civil discords abroad, whereby all things went topsie turvy, and in the reigne of king John.

The travailes of Robert Curson.



Robertus Curson ex nobili quodam Anglorum ortus genere, disciplinis tum prophanis, tum sacris studiosus incubuit, idque (quantum ex conjecturis colligo) in celebratissima Oxonii Academia. Præstantissimis illic institutoribus usus, ex summa circa ingenuas artes industria, & assiduo literarum labore, famam sibi inter suos celeberrimam comparavit. Ampliora deinde meditatus Parisiorum Lutetiam, atque Romam ipsam petiit, illic Theologus Doctor, hic verò Cardinalis effectus. Unde uterque Matthæus Parisius, ac Westmonasterius, hoc de ipso testimonium adferunt: hic libro 2. ille 8. suorum Chronicorum. Anno Domini. 1218 (inquiunt) in cap-

A.D.
1218.

THE ENGLISH VOYAGES

tione Damiatæ Ægypti urbis, sub Joanne Brenno Hierosolymorum rege, fuit cum Pelagio Albanensi Magister Robertus de Curson, Anglus, Clericus celeberrimus, genere nobilis, ac Romanæ Ecclesiæ Cardinalis, &c.
[II. i. 32.] Bostonus Buriensis in suo Catalogo Cursonum aliquos libros composuisse narrat. Claruit anno superius numerato per prædictos testes in Anglia regnante Henrico tertio Joannis regis filio: fuitque hic diebus Honorii tertii Romani pontificis in Angliam, Bostono teste, legatus.

The same in English.

Robert Curson descended of a noble family of England, used great diligence aswell in prophane as in divine studies in the famous University of Oxford (as I conjecture.) He had there the best scholemasters that were to be gotten, and was most industrious in the arts and continual exercises of learning: by meanes whereof he grew to be of great renowne where he lived. Afterward thinking of greater matters he went to Paris, and thence to Rome it selfe, and at Paris he proceeded doctor of Divinity, at Rome he was made cardinall: whereupon both Matthew Paris & Matthew of Westminster produce this testimony of him, the one in his second booke, the other in his eight booke of Chronicles. In the yere of our Lord (say they) 1218, at the taking of Damiata a city of Egypt under John Brenne king of Jerusalem, M. Robert Curson an English man, a most famous clearke of noble parentage, and cardinall of the church of Rome, was there with Pelagius Albanensis, &c. Boston of Burie in Suffolke in his catalogue reporteth, that he wrote divers books. He flourished in the yeere aforesayd by the witnesses aforesayd. Henry the third sonne of king John being then king of England: and by the further testimony of Boston, this Curson was legate into England in the dayes of Honourious the third, bishop of Rome.

HENRY BOHUN AND SAER QUINCY

A.D.
1222.

The voyage of Ranulph earle of Chester, of Saer Quincy earle of Winchester, William de Albanie earle of Arundel, with divers other noble men to the Holy land, in the second yere of K. Henry the third. Matth. Paris. Holensh. pag. 202.



IN the yeere 1218, Ranulph earle of Chester was sent into the Holy land by king Henry the third with a goodly company of souldiers and men of warre, to ayde the Christians there against the Infidels, which at the same time had besieged the city of Damiata in Egypt. In which enterprise the valiancy of the same earle after his comming thither was to his great praise most apparant. There went with him in that journey Saer de Quincy earle of Winchester, William de Albanie earle of Arundel, besides divers barons, as the lord Robert fitz Walter, John constable of Chester, William de Harecourt, and Oliver fitz Roy sonne to the king of England, and divers others.

The voyage of Henry Bohun and Saer Quincy to the Holy land.

THis yere, being the sixt yere of Henry the third, deceased Henry de Bohun earle of Hereford, and Saer de Quincy earle of Winchester, in their journey which they made to the Holy land. Matth. Paris. Holensh. pag. 202. col. 2.

[The travailes

THE ENGLISH VOYAGES

The travailes of Ranulph Glanvile earle of Chester.



Anulphus Glanvile Cestriæ Comes, vir nobilissimi generis, & utroque jure eruditus, in albo illustrium virorum à me meritò ponendus venit. Ita probè omnes adolescentiæ suæ annos legibus tum humanis tum divinis consecravit, ut non prius in hominem per ætatem evaserit, quàm nomen decúsque ab insigni eruditione sibi comparaverit. Cum profecti essent Francorum Heroes Ptolemaidem, inito cum Joanne Brenno Hierosolymorum rege concilio, Damiatam Ægypti urbem obsidendam constituebant, anno salutis humanæ 1218. Misit illuc Henricus rex, ab Honorio 3 Rom. Pontifice rogatus, cum magna armatorum manu Ranulphum, ad rem Christianam juvandam. Cujus virtus, Polydoro teste, in eo bello miris omnium laudibus celebrata fuit. Quo confecto negotio, Ranulphus in patriam reversus, scripsit, De legibus Angliæ librum unum. Fertur præterea, & alia quædam scripsisse, sed tempus edax rerum, ea nobis abstulit. Claruit anno à Servatoris nostri nativitate 1230 confectus senio, dum Henricus tertius sub Antichristi tyrannide in Anglia regnaret.

The same in English.

[II. i. 33.] **R**Anulph Glanvile earle of Chester, a man of a very noble house, and learned in both the Lawes, deserves of duetie to be here placed by me in the catalogue of woorthy and notable men. He applied so well all the yeeres of his youth to the study of humane and divine Lawes, that he came not so soone to the age of a man, as he had purchased to himselfe by reason of his singular learning, renowme and honour. When the noble men of France went to Ptolomais, upon the counsell of John Brenne king of Jerusalem, they resolved to besiege

BISHOP PETER OF WINCHESTER

A.D.
1231.

amiata a city of Egypt, in the yeere 1218. And then Henry the king upon the motion of Honorius the third, shop of Rome, sent thither this earle Ranulph with a great power of armed souldiers, to further the enterprise of the Christians: whose valure in that warre (by the testimonie of Polidor Virgil) was marveilously commended of all men. After the end of which businesse, being returned into his countrey, wrote a booke of the lawes of England. It is also reported that he wrote other books, but time the destroyer of many memorials, hath taken them from us. He flourished in the yeere after the nativity of Christ 1230, being very aged, and the reigne of K. Henry the third.

the voyage of Petrus de Rupibus bishop of Winchester, to Jerusalem in the yere of grace 1231, and in the 15 of Henry the third.

ANno gratiæ 1231, mense verò Julio, Petrus Wintoniensis episcopus, completo in terra sancta jam fere per quinquennium magnificè peregrinationis acto, reversus est in Angliam, Kalendis Augusti; & Wintoniam veniens, susceptus est cum processione lenni in sua ecclesia cathedrali.

The same in English.

IN the yere of grace 1231, and in the moneth of July, Peter bishop of Winchester having spent almost five whole yeres in fulfilling his vow of pilgrimage in the holy land with great pompe, returned into England, about the Kalends of August, and comming unto Winchester was received with solemne procession into his thedrall church.

[The honourable

A.D.
1240.

THE ENGLISH VOYAGES

The honourable and prosperous voyage of Richard earle of Cornewall, brother to king Henry the third, accompanied with William Longespee earle of Sarisburie, and many other noble men into Syria.

1240.



In the 24 yeere of king Henry the third, Richard earle of Cornwall the kings brother, with a navy of ships sailed into Syria, where in the warres against the Saracens he greatly advanced the part of the Christians. There went over with him the earle of Sarisburie, William Longespee, and William Basset, John Beauchampe, Geoffrey de Lucie, John Nevel, Geoffrey Beauchampe, Peter de Brense, and William Furnivall.

Simon Montfort earle of Leicester went over also the same time: but whereas the earle of Cornwall tooke the sea at Marseils, the earle of Leicester passed thorow Italy, and tooke shipping at Brindize in Apulia: and with him went these persons of name, Thomas de Furnival with his brother Gerard de Furnivall, Hugh Wake, Almerike de S. Aumond, Wiscard Ledet, PUNCHARD de Dewin, and William de Dewin that were brethren, Gerard Pesmes, Fouke de Baugie, and Peter de Chauntenay.

Shortly after also John earle of Albemarle, William Fortis, and Peter de Mallow a Poictouin, men for their valiancy greatly renowned, went thither, leading with them a great number of Christian souldiers. Matth. Paris. Matth. West. Holesh. pag. 225. col. 2.

THE EARL OF SALISBURY

A.D.
1248.

he comming of the Emperour of Constantinople called Baldwine into England in the yere 1247, out of Matth. Paris, & Holensh. pag. 239. vol. 2.

ABout the same time, Baldwine naming himselfe emperour of Constantinople, came againe into England, to procure some new ayd of the king wards the recovery of his empire, out of the which : was expelled by the Greeks.

he voyage of William || Longespee Earle of Sarisburie into Asia, in the yeere 1248, and in the 32 yeere of the reigne of Henry the third, king of England. || Or, Longsword.

LEwis the French king being recovered of his sicknesse which he fell into, in the yere 1234, vowed thereupon for a free will sacrifice to God, that he (if the Councell of his realme would suffer him) would in his owne person visit the Holy land: which matter was opened and debated in the Parliament of France held in the yeere 1247. Where at length it was concluded, that the king cording to his vow should take his journey into Asia, and the time thereof was also prefixed, which should : after the feast of S. John Baptist the next yeere issuing. [II. i. 34.]

At which time William Longespee a worthie warrior, with the bishop of Worcester and certaine other great men in the Realme of England (mooved with the example of the Frenchmen) prepared themselves likewise to the same journey.

It fell out in this enterprise, that about the beginning of October, the French king assaulted and tooke amiata, being the principall fort or hold of t^e

THE ENGLISH VOYAGES

Saracens in all Egypt, Anno 1249. and having fortified the Citie with an able garrison left with the Duke of Burgundie, he remooved his tents from thence to goe Eastward. In whose armie followed William Longespee, accompanied with a piked number of English warriors retaining unto him. But such was the disdaine of the Frenchmen against this William Longespee and the Englishmen that they could not abide them, but flouted them after an opprobrious maner with English tailes, insomuch that the French king himselfe had much adoe to keepe peace betweene them.

*A fort won by
the English-
men.*

The originall cause of this grudge betweene them began thus. There was not farre from Alexandria in Egypt a strong fort or castle replenished with great Ladies and rich treasure of the Saracens: which hold it chanced the sayd William Longespee with his company of English soldiers to get, more by politique dexteritie then by open force of armes, wherewith he & his retinue were greatly enriched. When the Frenchmen had knowledge hereof (they not being made privie hereto) began to conceive an heart burning against the English souldiers, & could not speake well of them after that.

*A rich bootie
also gotten by
the English-
men.*

It hapned againe not long after, that the sayd William had intelligence of a company of rich merchants among the Saracens going to a certaine Faire about the parts of Alexandria, having their camels, asses and mules, richly loden with silkes, precious jewels, spices, gold & silver, with cart loades of other wares, beside victuall and other furniture, whereof the souldiers then stood in great need: he having secret knowledge hereof, gathered all the power of Englishmen unto him that he could, and so by night falling upon the merchants, some he slew with their guides and conducters, some hee tooke, some hee put to flight: the carts with the drivers, and with the oxen, camels, asses and mules, with the whole cariage and victuals he tooke & brought with him, loosing in all the skirmish but one souldier,

THE EARL OF SALISBURY

A.D.
1249.

and eight of his servitors : of whom notwithstanding some he brought home wounded to be cured.

This being knowen in the Campe, foorth came the Frenchmen which all this while loytered in their pavilions, and meeting this cariage by the way, tooke all the foresayd praie whole to themselves, rating the said William and the Englishmen for adventuring and issuing out of the Campe without leave or knowledge of their Generall, contrary to the discipline of warre. William said againe he had done nothing but he would answere to it, whose purpose was to have the spoyle devided to the behoofe of the whole armie.

*The injurie of
the Frenchmen
to our English.*

When this would not serve, hee being sore grieved in his minde so cowardly to be spoyled of that which he so adventurously had travailed for, went to the King to complaine : But when no reason nor complaint would serve by reason of the proude Earle of Artoys the Kings brother, which upon spight and disdaine stood agaynst him, he bidding the King farewell sayd hee would serve him no longer : and so William de Longespee with the rest of his company breaking from the French hoste went to Achon. Upon whose departure the earle of Artoys sayd, Now is the army of French men well rid of these tailed people, which words spoken in great despight were ill taken of many good men that heard them.

*Will. Long-
spee justly
forsaketh ye
French king.*

But not long after, when the keeper of Cayro & Babylonia, bearing a good mind to the Christian religion, and being offended also with the Souldan, promised to deliver the same to the French king, instructing him what course was best for him to take to accomplish it, the king hereupon in all haste sent for William Longespee, promising him a full redresse of all his injuries before received : who at the kings request came to him againe, and so joyned with the French power.

After this, it happened that the French king passing with his armie towards Cayro aforesayd, came to the great river Nilus, on the further part whereof the Soldan had pitched himselfe to withstand his comming over :

THE ENGLISH VOYAGES

there was at this time a Saracen lately converted to Christ, serving the earle Robert the French kings brother, who told him of the absence of the Soldan from his tents, and of a shallow foord in the river where they might easily passe over. Whereupon the sayd earle Robert & the Master of the Temple with a great power, esteemed to the third part of the army issued over the river, after whom followed W. Longspee with his band of English souldiers. These being joyned together on the other side of the water, encountred the same day with the Saracens remaining in the tents & put them to the worst. Which victory being gotten, the French earle surprised with pride and triumph, as though hee had conquered the whole earth, [II. i. 35.] would needs forward, dividing himselfe from the maine hoste, thinking to winne the spurres alone. To whom certaine sage men of the Temple, giving him contrary counsell, advised him not to do so, but rather to returne and take their whole company with them, and so should they be more sure against all deceits and dangers, which might be layed privily for them. The maner of that people (they sayd) they better knew, and had more experience thereof then he: alledging moreover their wearied bodies, their tired horses, their famished souldiers, and the insufficiency also of their number, which was not able to withstand the multitude of the enemies, especially at this present brunt, in which the adversaries did well see the whole state of their dominion now to consist either in winning all or losing all.

Which when the proud earle did heare, being inflated with no lesse arrogancy then ignorance, with opprobrious taunts reviled them, calling them cowardly dastards, & betrayers of the whole countrey, objecting unto them the common report of many, which sayd, that the land of the holy crosse might soone be woon to Christendome, were it not for rebellious Templaries, with the Hospitalaries, and their followers.

To these contumelious rebukes, when the master of

THE EARL OF SALISBURY

A.D.
1249.

the Temple answered againe for him and his fellowes, bidding him display his ensigne when he would, and where he durst, they were as ready to follow him, as he to goe before them. Then began William de Longespe the worthy knight to speake, desiring the earle to give eare to those men of experience, who had better knowledge of those countreyes and people then had he, commending also their counsell to be discreet and wholesome, and so turning to the master of the Temple, began with gentle wordes to mittigate him likewise. The knight had not halfe ended his talke, when the Earle taking his wordes out of his mouth, began to fume and sweare, crying out of those cowardly Englishmen with tailes: What a pure armie (sayde he) should we have here, if these tailes and tailed people were purged from it, with other like words of villany, and much disdaine: whereunto the English knight answering againe, well, Earle Robert (said he) where-soever you dare set your foote, my step shall go as farre as yours, and (as I beleeve) we goe this day where you shall not dare to come neere the taile of my horse, as in deede in the event it prooved true: for Earle Robert would needes set forward, weening to get all the glory to himselfe before the comming of the hoste, and first invaded a litle village or castle, which was not farre off, called Mansor. The countrey Boores and Pagans in the villages, seeing the Christians comming, ranne out with such a maine cry and shout, that it came to the Soldans hearing, who was neerer then our men did thinke. In the meane time, the Christians invading and entring into the munition incircumspectly, were pelted and pashed with stones by them which stood above, whereby a great number of our men were lost, and the armie sore maymed, and almost in despaire.

Then immediatly upon the same, commeth the Soldan with all his maine power, which seeing the Christian armie to be devided, and the brother separated from the brother, had that which he long wished for, and so

*The worthy
answere of
William Long-
spe to Earle
Robert.*

A.D.
1249.

THE ENGLISH VOYAGES

inclosing them round about, that none should escape, had with them a cruell fight.

*The cowardly
flight of Earle
Robert.*

Then the earle began to repent him of his heedy rashnes, but it was too late, who then seeing William the English knight doughtily fighting in the chiefe brunt of the enemies, cried unto him most cowardly to flie, seeing God (saith he) doth fight against us: To whom the Knight answering againe, God forbid (sayth he) that my fathers sonne should runne away from the face of a Saracene. The Earle then turning his horse, fled away, thinking to avoid by the swiftnes of his horse, and so taking the river Thafnis, oppressed with harnesse, was there sunken and drowned.

*The valiant
ende of Wil-
liam Longespe.*

Thus the Earle being gone, the Frenchmen began to dispaire and scatter. Then William de Longespe bearing all the force of the enemies, stooode against them as long as he could, wounding and slaying many a Saracen, till at length his horse being killed, and his legges maymed, he could no longer stande, who yet notwithstanding as he was downe, mangled their feete and legges, and did the Saracens much sorrow, till at last after many blowes and wounds, being stoned of the Saracens, he yelded his life. And after the death of him, the Saracens setting upon the residue of the armie, whom they had compassed on every side, devoured and destroyed them all, insomuch that scarce one man remained alive, saving two Templaries, one Hospitaler, and one poore rascall souldier, which brought tidings, hereof to the King.

And thus by the imprudent and foolish hardines of that French Earle, the Frenchmen were discomfited, and that valiant English Knight overmatched, to the grieve of all Christian people, the glory of the Saracens, and the utter destruction and ruine of the whole French armie, as afterwards it appeared.

A.D.
1270.

THE ENGLISH VOYAGES

the same tribute to be but justly demaunded, had now according to our owne desire satisfied for the time past, and also paid his tribute before hand.

Then sayd he, My Lords, what is this to the purpose? are we not here all assembled, & have taken upon us the Lords Character to fight against the infidels & enemies of Christ? What meane you then to conclude a peace with them? God forbid we should do so, for now the land is plaine and hard, so that we may approach to ye holy city Jerusalem. Then said they, now have we made a league with them, neither is it lawful for us to breake the same. But let us returne againe to Sicilia, and when the winter is past we may well take shipping to Acra. But this counsel nothing at all liked him, neither did he shew himselfe wel pleased therewith: but after hee had made them a princely banket, he went into his closet or privy chamber from amongst them, neither would be partaker of any of that wicked money which they had taken. They notwithstanding continuuing their purpose, at the next mery wind tooke shipping, and for want of ships left 200. of their men a shore, crying out, and pitiously lamenting for the peril and hazard of death that they were in: wherewith prince Edward being somewhat mooved to compassion, came backe againe to the land, and received and stowed them in his owne ships, being the last that went aboard.

Within seven dayes after, they arrived in the kingdom of Sicilia, over agaynst the Citie Trapes, casting their ankers a league from thence within the sea, for that their shippes were of great burden, and throughly fraught: and from the haven of the citie they sent out barges and boates to receive and bring such of the Nobilitie to land as would, but their horses for the most part, and all their armour they kept still within board.

At length towards the evening the sea began to be rough, & increased to a great tempest and a mightie: insomuch that their ships were beaten one against anothers sides, and drowned there was of them at that

tempest lying at anker more then 120. with all their
nour and munition, with innumerable soules besides,
and that wicked money also which they had taken before,
all likewise perished, and was lost.

But the tempest hurt not so much as one ship of
prince Edwards, who had in number 13. nor yet had
one man lost thereby, for that (as it may be presupposed)
he consented not to the wicked counsell of the rest.

When in the morning the princes and kings came to
the sea side, and saw all their ships drowned, and saw
their men and horses in great number cast upon the
ground drowned, they had full heaue hearts, as well they
ought, for of all their ships and mariners, which were in
number 1500. besides the common souldiers, there was
more saved then the mariners of one onely ship, and
they in this wise.

There was in that ship a good & wise Matrone, a
countesse or an Erles wife, who perceiving the tempest
grow, & fearing her selfe, called to her the M. of the
ship, & asked him whether in attempting to the shoare
they were not possible to save themselves: he answered,
that to save the ship it was impossible: howbeit the men [II. i. 37.]
that were therein by Gods helpe he doubted not. Then
told the countesse, for the ship force no whit, save the
souldiers therein, and have to thee double the value of the
shippe: who immediatly hoising the sailes with all force,
drew the shippe aground so nere the shore as was possible,
that with the vehemency of the weather & force he
came withall, he brast the ship and saved all that was
within the same, as he had shewed, and sayd before.

Then the kings and princes (altering their purpose
for this so great a shipwracke) returned home againe
every one unto their owne lands: onely Edward the
sonne of the king of England, remained behinde with
his men and ships, which the Lord had saved and
reserved.

Then prince Edward renovating his purpose, tooke
shipping againe, and within fiftene daies after Easter

A.D.

1270.

THE ENGLISH VOYAGES

*The arrival of
prince Ed-
ward at Acra.*

*Nazareth
taken by the
prince.*

*A victorie
against the
Saracens,
wherein
1000 of them
were slaine.*

*The princes
of Cyprus
acknowledge
obedience to
the kings of
England.*

arrived he at Acra, and went aland, taking with him a thousand of the best souldiers and most expert, and taried there a whole moneth, refreshing both his men and horses, and that in this space he might learne and know the secrets of the land. After this he tooke with him sixe or seven thousand souldiers, and marched forward twenty miles from Acra, and tooke Nazareth, and those that he found there he slew, and afterward returned againe to Acra. But their enemies following after them, thinking to have set upon them at some streit or other advantage, were espied by the prince, and returning againe upon them gave a charge, and slew many of them, and the rest they put to flight.

After this, about Midsummer, when the prince had understanding that the Saracens began to gather at Cakow which was forty miles from Acra, he marching thither, set upon them very earely in the morning, and slew of them more then a thousand, the rest he put to flight, and tooke rich spoiles, marching forward till they came to a castle named *Castrum peregrinorum*, situate upon the sea coast, and taried there that night, and the next day they returned againe toward Acra.

In the meane season the king of Jerusalem sent unto the noble men of Cyprus, desiring them to come with speed to ayd the Christians, but they would not come, saying they would keepe their owne land, and go no further. Then prince Edward sent unto them, desiring that at his request they would come and joyne in ayd with him: who immediatly thereupon came unto him with great preparation & furniture for the warres, saying, that at his commandement they were bound to do no lesse, for that his predecessors were sometimes the governors of that their land, and that they ought alwayes to shew their fidelity to the kings of England.

Then the Christians being herewith animated, made a third voyage or road, and came as farre as the fort called *Vincula sancti Petri*, and to S. Georgius, and when they had slain certaine there, not finding any to make

resistance against them, they retired againe from whence they came: when thus the fame of prince Edward grew amongst his enemies, and that they began to stand in doubt of him, they devised among themselves how by some pollicy they might circumvent him, and betray him. Whereupon the prince and admirall of Joppa sent unto him, faining himselfe under great deceit willing to become a Christian, and that he would draw with him a great number besides, so that they might be honorably entertained and used of the Christians. This talke pleased the prince well, and perswaded him to finish the thing he had so well begun by writing againe, who also by the same messenger sent and wrote backe unto him divers times about the same matter, whereby no mistrust should spring.

This messenger (sayth mine author) was one ex caute nutritis, one of the stony hearted, that neither feared God nor dreaded death.

The fift time when this messenger came, and was of the princes servants searched according to the maner and custome what weapon and armour he had about him, as also his purse, that not so much as a knife could be seene about him, he was had up into the princes chamber, and after his reverence done, he pulled out certaine letters, which he delivered the prince from his lord, as he had done others before. This was about eight dayes after Whitsuntide, upon a Tuesday, somewhat before night, at which time the prince was layed upon his bed bare headed, in his jerkin, for the great heat and intemperature of the weather.

When the prince had read the letters, it appeared by them, that upon the Saturday next following, his lord would be there ready to accomplish all that he had written and promised. The report of these newes by the prince to the standers by, liked them well, who drew somewhat backe to consult thereof amongst themselves. In the meane time, the messenger kneeling, and making his obeisance to the prince (questioning further with him)

A.D.
1270.

THE ENGLISH VOYAGES

*Prince
Edward
traiterously
wounded.*

[II. i. 38.]

put his hand to his belt, as though he would have pulled out some secret letters, and suddenly he pulled out an invenomed knife, thinking to have stroken the prince into the belly therewith as he lay: but the prince lifting up his hand to defend the blow, was stricken a great wound into the arme, and being about to fetch another stroke at him, the prince againe with his foot tooke him such a blow, that he feld him to the ground: with that the prince gate him by the hand, and with such violence wrasted the knife from him, that he hurt himselfe therewith on the forehead, and immediatly thrust the same into the belly of the messenger and striker, and slew him.

The princes servants being in the next chamber not farre off, hearing the busling, came with great haste running in, and finding the messenger lying dead in the floore, one of them tooke up a stoole, and beat out his braines: whereat the prince was wroth for that he stroke a dead man, and one that was killed before.

But the rumour of this accident, as it was strange, so it went soone thorowout all the Court, and from thence among the common people, for which they were very heavy, and greatly discouraged. To him came also the Captaine of the Temple, and brought him a costly and precious drinke against poison, least the venime of the knife should penetrate the lively blood, and in blaming wise sayd unto him: did I not tell your Grace before of the deceit and subtilty of this people? Notwithstanding, sayd he, let your Grace take a good heart, you shall not die of this wound, my life for yours. But straight way the Surgions and Physicians were sent for, and the prince was dressed, and within few dayes after, the wound began to putrifie, and the flesh to looke dead and blacke: wherupon they that were about the prince began to mutter among themselves, and were very sad and heavy.

Which thing he himself perceiving, said unto them: why mutter you thus among your selves? what see

PRINCE EDWARD

A.D.
1270.

you in me, can I not be healed? tell me the trueth, be ye not afrayd. Whereupon one sayd unto him, and it like your Grace you may be healed, we mistrust not, but yet it will be very painfull for you to suffer. May suffering (sayd he againe) restore health? yea sayth the other, on paine of losing my head. Then sayd the prince, I commit my selfe unto you, doe with me what you thinke good.

Then sayd one of the Physicians, is there any of your Nobles in whom your Grace reposeth special trust? to whom the prince answered Yea, naming certeine of the Noble men that stood about him. Then sayd the Physician to the two, whom the prince first named, the Lord Edmund, and the lord John Voisie, And doe you also faithfully love your Lord and Prince? Who answered both, Yea undoubtedly. Then sayth he, take you away this gentlewoman and lady (meaning his wife) and let her not see her lord and husband, till such time as I will you thereunto. Whereupon they tooke her from the princes presence, crying out, and wringing her hands. Then sayd they unto her, Be you contented good Lady & Madame, it is better that one woman should weepe a little while, then that all the realme of England should weepe a great season.

This lord Edmund was the prince his brother.

Then on the morrow they cut out all the dead and invenimed flesh out of the princes arme, and threw it from them, and sayd unto him: how cheereth your Grace, we promise you within these fiteene dayes you shall shew your selfe abroad (if God permit) upon your horsebacke, whole and well as ever you were. And according to the promise he made the prince, it came to passe, to the no little comfort and admiration of all his subjects.

When the great Souldan heard hereof, and that the prince was yet alive, he could scarcely beleeeve the same, and sending unto him three of his Nobles and Princes, excused himselfe by them, calling his God to wnesse that the same was done neither by him nor his

A.D.
1270.

THE ENGLISH VOYAGES

consent. Which princes and messengers standing aloofe off from the kings sonne, worshipping him, fell flat upon the ground: you (sayd the prince) do reverence me, but yet you love me not. But they understood him not, because he spake in English unto them, speaking by an Interpreter: neverthelesse he honourably entertained them, and sent them away in peace.

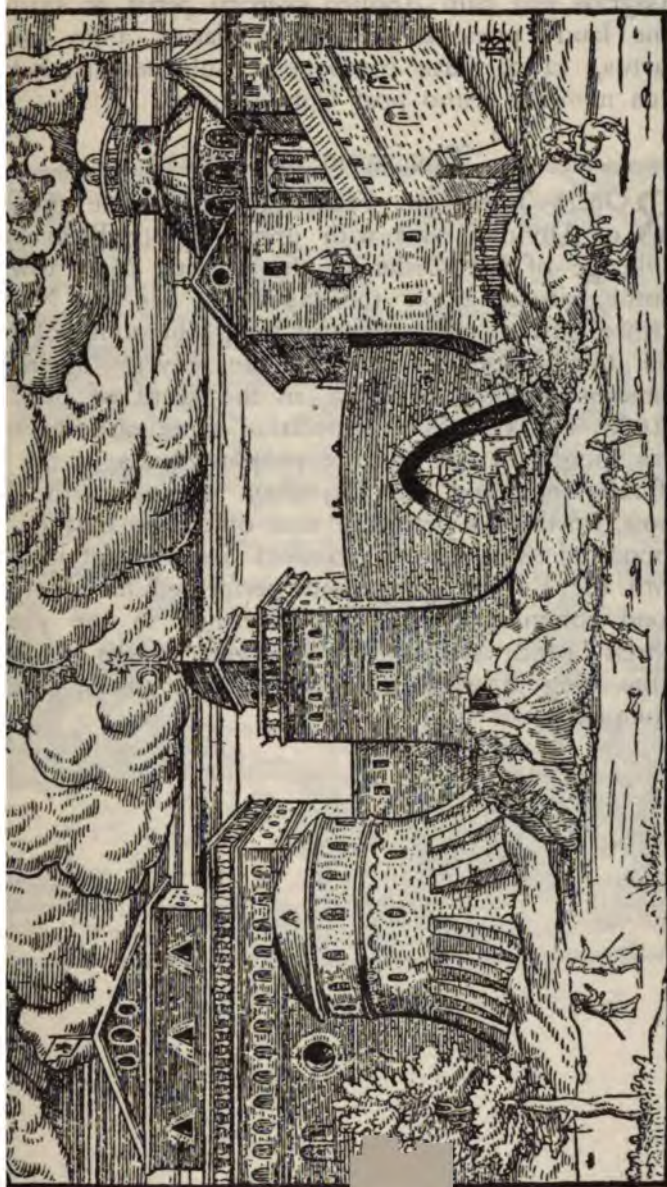
Thus when prince Edward had beene eightene moneths in Acra, he tooke shipping about the Assumption of our Lady, as we call it, returning homeward, and after seven weekes he arrived in Sicilia at Trapes, and from thence travailed thorow the middes of Apulia, till he came to Rome, where he was of the Pope honorably entertained.

From thence he came into France, whose fame and noble prowesse was there much bruted among the common people, and envied of the Nobility, especially of the earle of Chalons, who thought to have intrapped him and his company, as may appeare in the story: but Prince Edward continued foorth his journey to Paris, and was there of the French king honourably entertained: and after certaine dayes he went thence into Gascoine, where he taried till that he heard of the death of the king his father, at which time he came home, and was crowned king of England, in the yere of our Lord 1274.

The travaile of Robert Turneham.

[II. i. 39.] **R**obertus Turneham Franciscanus, Theologiæ professor insignis, Lynnæ celebri Irenorum ad ripas Isidis emporio, collegio suorum fratrum magnificè præfuit. Edwardus Princeps, cognomento Longus, Henrici tertii filius, bellicam expeditionem contra Saracenos Assyriam incolentes, anno Dom. 1268. parabat. Ad quam profectionem quæsitus quoque Orator vehemens, qui plebis in causa religionis animos excitaret, Turnehamus principi visus vel dignissimus est, qui munus hoc obiret. Sic tanquam signifer constitutus

THE DEFENCES OF ACRE



THE DEFENCES OF ACRE

A.D.
1415.

THE ENGLISH VOYAGES

Assyrios unà cum Anglico exercitu petiit, ac suum non sine laude præstitit officium. Claruit anno salutiferi partus, 1280, varia componens, sub eodem Edwardo ejus nominis primo post Conquestum.

The same in English.

RObert Turneham Franciscan, a notable professor of Divinity, was with great dignity Prior of the Colledge of his Order in the famous Mart towne of Linne, situate upon the river of Isis in Norfolk. Prince Edward surnamed the Long, the sonne of Henry the third, prepared his warlike voyage against the Saracens dwelling in Syria, in the yeere of our Lord 1268. For the which expedition some earnest preacher was sought to stir up the peoples minds in the cause of religion. And this Turneham seemed to the Prince most worthy to performe that office: so that he being appointed as it were a standerd bearer, went into Syria with the English army, and performed his duety with good commendation. He flourished in the yeere of Christ 1280, setting foorth divers works under the same king Edward the first of that name after the Conquest.

VIEW OF TYRE



VIEW OF TYRE IN THE SIXTEENTH CENTURY

A.D.
1305.

THE ENGLISH VOYAGES

1305. Anthony Beck bishop of Durisme was elected Patriarch of Hierusalem, and confirmed by Clement the fift bishop of Rome: in the 34 yere of Edward the first. Lelandus.

ANtonius Beckus episcopus Dunelmensis fuit, regnante Edwardo ejus appellationis ab adventu Gulielmi magni in Angliam primo. Electus est in patriarcham Hiero-solomitano anno Christi 1305, & a Clemente quinto Rom. pontifice confirmatus. Splendidus



JERUSALEM

erat ſupra quàm decebat episcopum. Construxit caſtrum Achelandæ, quatuor paſſuum millibus a Dunelmo in ripa Undugleſſi fluvioli. Elteſhamum etiam vicinum Grenovico, ac Somaridunum caſtellum Lindianæ provinciæ, ædificiis illuſtria reddidit. Deinde & palatium Londini erexit, quod nunc Edwardi principis eſt. Tandem ex ſplendore nimio, & potentia conflavit ſibi apud nobilitatem ingentem invidiam, quam vivens nunquam extingueret

FRIAR BEATUS ODORICUS

A.D.
1330.

stuit. Sed de Antonio, & ejus scriptis fusiùs in opere, ejus titulus de pontificibus Britannicis, dicemus. Obiit Antonius anno a nato in salutem nostram Christo, 1310, Edwardo secundo regnante.

The same in English.

ANthony Beck was bishop of Durisme in the time of the reigne of Edward the first of that name after the invasion of William the great into England. This Anthony was elected patriarch of Jerusalem in the yeere of our Lord God 1305, and was confirmed by Clement the fift, pope of Rome. He was of greater magnificence when for the calling of a bishop. He founded also the castle of Acheland foure miles from Durisme, on the shore of a prety river called Unduglesme. He much beautified with new buildings Eltham mannor being nere unto Greenwich, and the castle Somaridune in the county of Lindsey. And lastly, he built new out of the ground the palace of London, which now is in the possession of prince Edward. Insomuch, that at length, through his over great magnificence and power he procured to himselfe great envy among the nobility, which he could not assuage during the rest of his life. But of this Anthony & of his writings we will speake more at large in our booke intituled of the Britain bishops. This Anthony finished his life in the yere of our Lord God 1310, and in the reigne of king Edward the second.

ncipit Itinerarium fratris Odorici fratrum minorum de mirabilibus Orientalium Tartarorum.



Incipit multa & varia de ritibus & conditionibus hujus mundi enarrentur a multis, ego tamen frater Odoricus de foro Julii de portu Vahonis, volens ad partes infidelium transfretare, magna & mira vidi & audivi, quæ possum veraciter enarrare. Primò transiens Mare majus me de Pera juxta Constantinopolim transtuli

A.D.
1330.

THE ENGLISH VOYAGES

[II. i. 40.]

*Armenia
major.*

*Tauris civitas
Persiæ.*

Trapesundam, quæ antiquitus Pontus vocabatur: Hæc terra benè situata est, sicut scala quædam Persarum & Medorum, & eorum qui sunt ultra mare. In hac terra vidi mirabile quod mihi placuit, scilicèt hominem ducentem secum plusquam 4000 perdicum. Homo autem per terram gradiebatur, perdes vero volabant per aëra, quas ipse ad quoddam castrum dictum Zavena duxit, distans à Trapesunda per tres dietas: Hæ perdes illius conditionis erant, cùm homo ille quiescere voluit, omnes se aptabant circa ipsum, more pullorum gallinarum, & per illum modum duxit eas usque ad Trapesundam, & usque ad palatium imperatoris, qui de illis sumpsit quot voluit, & residuas vir ille ad locum unde venerat, adduxit. In hac civitate requiescit corpus Athanasii supra portam civitatis. Ultra transivi usque in Armeniam majorem, ad quandam civitatem quæ vocatur Azaron, quæ erat multum opulenta antiquitus, sed Tartari eam pro magna parte destruxerunt: In ea erat abundantia panis & carniū, & aliorum omnium victualium præterquam vini & fructuum. Hæc civitas est multum frigida, & de illa dicitur quòd altius situatur quàm aliqua alia in hoc mundo: hæc optimas habet aquas, nam venæ illarum aquarum oriri videntur & scaturire à flumine magno Euphrate quod per unam dietam ab civitate distat: hæc civitas via media eundi Taurisium. Ultra progressus sum ad quendam montem dictum Sobissacalo. In illa contrata est mons ille supra quem requiescit arca Noe; in quem libenter ascendissem, si societas mea me præstolare voluisset: A gente tamen illius contratæ dicitur quòd nullus unquam illum montem ascendere potuit, quia ut dicitur, hoc Deo altissimo non placet. Ultra veni Tauris civitatem magnam & regalem, quæ antiquitus Susis dicta est. Hæc civitas melior pro mercenariis reputatur, quàm aliqua quæ sit in mundo, nam nihil comestibile, nec aliquid quod ad mercimonium pertinet, reperitur, quod illic in bona copia non habetur. Hæc civitas multum benè situatur: Nam ad eam quasi totus mundus pro mercimoniis confluere potest: De hac dicunt Christiani qui ibi

FRIAR BEATUS ODORICUS

A.D.
1330.

sunt, quòd credunt Imperatorem plus de ea accipere, quàm Regem Franciæ de toto regno suo: Juxta illam civitatem est mons salinus præbens sal civitati, & de illo sale unusquisque tantum accipit, quantum vult, nihil solvendo alicui. In hac civitate multi Christiani de omni natione commorantur, quibus Saraceni in omnibus dominantur. Ultra ivi per decem dietas ad civitatem dictam Soldania, in qua imperator Persarum tempore æstivo commoratur; In hyeme autem vadit ad civitatem aliam sitam supra mare vocatam Bakuc: Prædicta autem civitas magna est, & frigida, in se habens bonas aquas, ad quam multa mercimonia portantur. Ultra cum quadam societate Caravanorum ivi versus Indiam superiorem, ad quam dum transissem per multas dietas perveni ad civitatem trium Magorum quæ vocatur Cassan, quæ regia civitas est & nobilis, nisi quod Tartari eam in magna parte destruxerunt: hæc abundat pane, vino, & aliis bonis multis. Ab hac civitate usque Jerusalem quo Magi iverunt miraculosè, sunt L. dietæ, & multa mirabilia sunt in hac civitate quæ pertranseo. Indè recessi ad quandam civitatem vocatam Gest à qua distat mare arenosum per unam dietam, quod mirè est mirabile & periculosum: In hac civitate est abundantia omnium victualium, & ficuum potissimè, & uvarum siccarum & viridium, plus ut credo quàm in alia parte mundi. Hæc est tertia civitas melior quam Rex Persarum habet in toto regno suo: De illa dicunt Saraceni, quod in ea nullus Christianus ultra annum vivere unquam potest. Ultra per multas dietas ivi ad quandam civitatem dictam Comum quæ maxima civitas antiquitùs erat, cujus ambitus erat ferè L. miliaria, quæ magna damna intulit Romanis antiquis temporibus. In ea sunt palatia integra non habitata, tamen multis victualibus abundat. Ultra per multas terras transiens, perveni ad terram Job nomine Hus quæ omnium victualium plenissima est, & pulcherrimè situata; juxta eam sunt montes in quibus sunt pascua multa pro animalibus: Ibi manna in magna copia reperitur. Ibi habentur quatuor perdices pro minori, quàm pro uno grosso: In

Sultania.

Vel Cassibin.

Gest.

Como.

A.D.
1330.

THE ENGLISH VOYAGES

ea sunt pulcherrimi senes, ubi homines nent & filant, & fæminæ non : hæc terra correspondet Chaldeæ versus transmontana.

De moribus Chaldæorum, & de India.

INdè ivi in Chaldæam quæ est regnum magnum, & transivi juxta turrim Babel : Hæc regio suam linguam propriam habet, & ibi sunt homines formosi, & fæminæ turpes : & homines illius regionis vadunt compti crinibus, & ornati, ut hîc mulieres, & portant super capita sua fasciola aurea cum gemmis, & margaritis ; mulieres verò solum unam vilem camisiâ attingentem usque ad genua, habentem manicas longas & largas, quæ usque ad terram protenduntur : Et vadunt discalciatæ portantes Serablans usque ad terram. Triceas non portant, sed capilli earum circumquaque disperguntur : & alia multa & mirabilia sunt ibidem. Indè veni in Indiam quæ infra terram est, quam Tartari multum destruxerunt ; & in ea ut plurimum homines tantum dactilos comedunt, quarum xlii. libræ habentur pro minori quam pro uno grosso. Ultra transivi per multas dietas ad mare oceanum, & prima terra, ad quam applicui, vocatur Ormes, quæ est optimè murata, & multa mercimonia & divitiæ in ea sunt ; in ea tantus calor est, quod virilia hominum exeunt corpus, & descendunt usque ad mediam tibiârum : ideò homines illius terræ volentes vivere, faciunt unctionum, & unguent illa, & sic uncta in quibusdam sacculis ponunt circa se cingentes, & aliter morerentur : In hac terra homines utuntur navigio quæ vocatur Jase, sutum sparto. Ego autem ascendi in unum illorum in quo nullum ferrum potui reperire, & in viginti octo dietis perveni ad civitatem Thana, in qua pro fide Christi quatuor de fratribus nostris martyrizati sunt. Hæc terra est optimè situata, & in ea abundantia panis & vini, & aliorum victualium. Hæc terra antiquitus fuit valdè magna, & fuit regis Pori, qui cum rege Alexandro prælium magnum commisit. Hujus terræ populus Idolatrat, adorans ignem, serpentes, & arbores : Et istam terram regunt Saraceni, qui violenter

[II. i. 41.]
Ormes.

Thana.

eam acceperunt, & subjacent imperio regis Daldili. Ibi sunt diversa genera bestiarum, leones nigri in maxima quantitate: Sunt & ibi simiæ, gatimaymones, & noctuæ magnæ sicut hic habentur columbæ; ibi mures magni sunt, sicut sunt hîc scepi, & ideò canes capiunt ibi mures, quia murelegi non valent. Ad hæc, in illa terra quilibet homo habet ante domum suam unum pedem fasciculorum, ita magnum sicut esset una columna, & pes ille non desiccatur, dummodò adhibeatur sibi aqua. Multæ novitates sunt ibi, quas pulcherrimum esset audire.

De martyrio fratrum.

Martyrium autem quatuor fratrum nostrorum in illa civitate Thana fuit per istum modum; dum prædicti fratres fuerant in Ormes, fecerunt pactum cum una navi, ut navigarent usque Polumbrum, & violentè deportati sunt usque Thanam ubi sunt 15. domus Christianorum, qui Nestoriani sunt & Schismatici, & cùm illic essent, hospitati sunt in domo cujusdam illorum; contigit dum ibi manerent litem oriri inter virum domus, & uxorem ejus, quam serò vir fortitè verberavit, quæ suo Kadi, 1. Episcopo conquesta est; à qua interrogavit Kadi, utrum hoc probari posset? quæ dixit, quòd sic; quia 4. Franchi, 1. viri religiosi erant in domo hoc videntes, ipsos interrogate, qui dicent vobis veritatem: Muliere autem sic dicente, Ecce unus de Alexandria præsens rogavit Kadi ut mitteret pro eis, dicens eos esse homines maximæ scientiæ & scripturas benè scire, & ideò dixit bonum esse cum illis de fide disputare: Qui misit pro illis, & adducti sunt isti quatuor, quorum nomina sunt frater de Tolentino de Marchia, frater Jacobus de Padua, frater Demetrius Laicus, Petrus de Senis. Dimisso autem fratre Petro, ut res suas custodiret, ad Kadi perrexerunt, qui cœpit cum illis de fide nostra disputare; dicens Christum tantum hominem esse & non Deum. E contrà frater Thomas rationibus & exemplis Christum verum Deum & hominem esse evidenter ostendit, & in

ejus inventum est, uni tamen personæ fide dignæ revelatum est, quod Deus corpus ejus occultaverat revelandum in certo tempore, quando Deo placuerit Sanctorum corpora manifestare. Ut autem Deus ostenderet animas suorum martyrum jam in cœlis consistere, & congaudere cum Deo & Angelis & aliis Sanctis ejus, die sequenti post martyrium fratrum prædictorum Melich dormitioni se dedit, & ecce aparuerunt sibi isti fratres gloriosi, & sicut Sol, lucidi, singulos enses tenentes in manibus, & supra eum eos sic vibrantes, quod ut si eum perfodere ac dividere vellent : qui excitatus horribiliter exclamavit, sic, quòd totam familiam terruit : quæ sibi accurrens quæsivit, quid sibi esset ? quibus ille, Illi Raban Franchi quos interfici jussi, venerunt huc ad me cum ensibus, volentes me interficere. Et statim Melich misit pro Kadi, referens sibi visionem, & petens consilium, & consolationem, quia timuit per eos finaliter interire. Tunc Kadi sibi consuluit, ut illis maximas eleemosynas faceret, si de manibus interfectorum evadere vellet. Tunc misit pro Christianis quos in carcere intrudi præceperat : A quibus cum ad eum venissent indulgentiam petiit pro facto suo, dicens se esse amodò socium eorum, & confratrem : Præcepit autem & legem statuit, quòd pro tempore suo, si quis aliquem Christianum offenderet, statim moreretur, & sic omnes illæsos, & indemnes abire permisit. Pro illis autem quatuor fratribus interfectis quatuor mosques. (i.) Ecclesias ædificari fecit, quas per Sacerdotes Saracenorum inhabitari fecit. Audiens autem imperator Dodsî istos tres fratres talem sententiam subiisse, misit pro Melich, ut vinctus ad eum duceretur, A quo cùm adductus esset, quæsivit imperator, quare ita crudeliter illos fratres jusserat interfici, respondit, quia subvertere volebant legem nostram, & malum & blasphemiam de propheta nostro dicebant : & imperator ad eum ; O crudelissime canis, cùm videres quod Deus omnipotens bis ab igne eos liberaverit, quo modo ausus fuisti illis mortem inferre tam crudelem. Et edicta sententia, ipsum Melich cum tota sua familia per medium scindi fecit,

FRIAR BEATUS ODORICUS

A.D.
1330.

illud spectaculum intuumdum. Fratres autem ducti fuerunt ad plateam civitatis, ubi accensus est ignis copiosus, in quem frater Thomas voluit se projicere, sed quidam Saracenus cepit eum per caputium, & retraxit, dicens; Non vadas tu cum sis senex, quia carmen aliquod [II. i. 42.] vel experimentum habere posses super te, quare te ignis non posset lædere, sed alium ire in ignem permittas. Tunc 4 Saraceni sumentes fratrem Jacobum, eum in ignem projicere volebant; quibus ille, permittatis me, quia libenter pro fide mea ignem intrabo: Cui Saraceni non adquiescentes eum violentèr in ignem projecerunt: ignis autem ita accensus erat, quòd nullus eum videre poterat, vocem tamen ejus audierunt, invocantem semper nomen virginis gloriosæ; Igne autem totalitèr consumpto stetit frater Jacobus super prunas illæsus, & lætus, manibus in modum crucis elevatis, in cælum respiciens, & Deum laudans & glorificans, qui sic declararet fidem suam: nihil autem in eo nec pannus, nec capillus læsus per ignem inventus est; Quod videns populus unanimiter conclamare cœpit, sancti sunt, sancti sunt, nefas est offendere eos, modò videmus quia fides eorum bona & sancta est. Tunc clamare cœpit Kadi: sanctus non est ille, quia combustus non est, quia tunica quam portat est de lana terræ Habraæ, & ideò nudus exspolietur, & in ignem projiciatur, & videbitur si comburetur vel non. Tunc Saraceni pessimi ad præceptum Kadi ignem in duplo magis quàm prius accenderunt, & fratrem Jacobum nudantes, corpus suum abluerunt, & oleo abundantissimè unxerunt, insuper & oleum maximum in struem lignorum ex quibus ignis fieret, fuderunt, & igne accenso fratrem in ipsum projecerunt. Frater autem Thomas, & frater Demetrius extra populum in loco separato flexis genibus orantes cum lachrymis devotioni se dederunt. Frater autem Jacobus iterum ignem exivit illæsus sicut prius fecerat: quod videns omnis populus clamare cœpit, peccatum est, peccatum est, offendere eos, quia sancti sunt. Hoc autem tantum miraculum videns Melich. i. potestas civitatis, vocavit ad se fratrem Jacobum, & fecit eum

fecerunt; Et præceptum est mihi & socio meo ut orationes funderemus Deo nostro: Et dixit rector navis in Armenico mihi, quod alii non intelligerent: quòd nisi possemus ventum prosperum à Deo nostro impetrare, nos cum ossibus in mare projicerent: Tunc ego & socius fecimus orationes, voventes multas missas de beata virgine celebrare, sic quòd ventum placeret sibi nobis impetrare. Cum autem tempus transiret, & ventus non veniret, accepi unum de ossibus, & dedi famulo, ut ad caput navis iret, & clàm in mare projiceret; quo projecto statim affuit ventus prosper qui nunquam nobis defecit, usquequò pervenimus ad portum, meritis istorum martyrum cum salute. Deinde ascendimus aliam navem ut in Indiam superiorem iremus; Et venimus ad quandam civitatem vocatam Carchan in qua sunt duo loca fratrum nostrorum, & ibi reponere istas reliquias volebamus. In navi autem [II. i. 44.] illa erant plus 700. mercatores & alii: Nunc illi Idolatræ istam consuetudinem habebant, quòd semper antequàm ad portum applicuerint, totam navem perquirerent, si isti aliqua ossa mortuorum animalium invenirent, qui reperta statim in mare projicerent, & per hoc bonum portum attingere, & mortis periculum evadere crederent. Cùm autem frequentèr perquirerent, & illa ossa frequenter tangerent, semper oculi delusi fuerunt, sic quòd illa non perpenderunt; & sic ad locum fratrum deportavimus cum omni reverentia, ubi in pace requiescunt; ubi etiam inter idolatras Deus continuè miracula operatur. Cum enim aliquo morbo gravantur, in terra illa ubi fratres passi sunt ipsi vadunt, & de terra ubi corpora sanguinolenta jacuerunt sumunt quam abluunt, & ablutionem bibunt, & sic ab infirmitatibus suis liberantur.

Quo modo habetur Piper, & ubi nascitur.

UT autem videatur quo modo habetur piper, sciendum quòd in quodam imperio ad quod applicui, nomine *Minibar, nascitur, & in nulla parte mundi

Malabar.

FRIAR BEATUS ODORICUS

A.D.
1330.

pro amore domini nostri Jesu Christi, qui pro nobis crucifigi & mori dignatus est, & pro fide nostra, parati sumus omnia tormenta, & etiam mortem libenter sustinere. Christianus autem qui fratres comitabatur, multum cum illis quatuor armatis altercatus est dicens, quod si gladium haberet, vel eos à nece tam sanctorum hominum impediret, vel ipse cum eis interfectus esset. Tunc armati fecerunt fratres se exspoliare, & frater Thomas primus junctis manibus in modum crucis genu flectens capitis abscissionem suscepit: Fratrem verò Jacobum unus percussit in capite, & eum usque ad oculos scidit, & alio ictu totum caput abscidit. Frater autem Demetrius primò percussus est cum gladio in pectore, & secundò caput suum abscissum est: Statim ut fratres suum martyrium compleverunt, aër ita lucidus effectus est, quod omnes admirati sunt, & luna maximam claritatem ostendit. Statim quasi subito tanta tonitrua, & fulgura, & coruscationes, & obscuritas fiebant, quòd omnes mori crediderunt: Navis etiam illa quæ illos debuerat deportasse submersa est cum omnibus quæ in se habuit, ita quod nunquam de illa postea aliquid scitum est. Facto mane misit Kadi pro rebus fratrum prædictorum nostrorum, & tunc inventus est frater Petrus de Senis quartus socius fratrum prædictorum, quem ad Kadi duxerunt: Cui Kadi, & alii Saraceni maxima promittentes persuaserunt quòd fidem suam renueret, & legem machometi confiteretur, & teneret. Frater autem Petrus de illis truffabat, eos multum deridendo, quem de mane usque ad meridiem diversis [II. i. 43.] pænarum ac tormentorum generibus affixerunt ipso semper constantissimè in fide, & in Dei laudibus persistente, & fidem illorum Machometi deridente & destruyente. Videntes autem Saraceni eum non posse a suo proposito evelli, eum super quandam arborem suspenderunt, in qua de nona usque ad noctem vivus & illæsus pependit: nocte verò ipsum de arbore sumpserunt, & videntes illum lætum, vivum, & illæsum per medium suum corpus diviserunt, mane autem facto nihil de corpore

A.D.
1330.

THE ENGLISH VOYAGES

*Combustio
mortuorum.*

immolant filios & filias, & multi homines per istum ritum moriuntur ante idolum illud, & multa alia abominabilia facit populus iste bestialis, & multa mirabilia vidi inter eos quæ nolui hîc inserere. Aliam consuetudinem vilissimam habet gens illa : Nam quando homo moritur, comburunt ipsum mortuum, & si uxorem habet, ipsam comburunt vivam, quia dicunt quòd ipsa ibit in aratura, & cultura cum viro suo in alio mundo : Si autem uxor illa habeat liberos ex viro suo, potest manere cum eis si velit sine verecundia & improprio, communiter tamen omnes præeligunt comburi cum marito ; si autem uxor præmoriatur viro, lex illa non obligat virum, sed potest aliam uxorem ducere. Aliam consuetudinem habet gens illa, quòd fœminæ ibi bibunt vinum, & homines non : fœminæ etiam faciunt sibi radi cilia, & supercilia, & barbam, & homines non : & sic de multis aliis vilibus contra naturam sexus eorum. Ab isto regno ivi decem dietas ad aliud regnum dictum Mobar, quod habet in se multas civitates, & in illo requiescit in una ecclesia corpus beati Thomæ Apostoli, & est ecclesia illa plena idolis, & in circuitu ecclesiæ simul Canonici vivunt in 15. domibus Nestoriani, id est, mali Christiani, & schismatici.

*Mobar
regnum vel
Maliapor.*

De quodam idolo mirabili, & de quibusdam ritibus eorum.

IN hoc regno est unum Idolum mirabile, quod omnes Indi reverentur : & est statura hominis ita magni, sicut noster Christophorus depictus, & est totum de auro purissimo & splendidissimo, & circa collum habet unam chordulam sericam cum lapidibus pretiosissimis, quorum aliquis valet plus quàm unum regnum : Domus idoli est tota de auro, scilicet in tecto, & pavimento, & superficie parietum interius & exterius. Ad illud idolum peregrinantur Indi, sicut nos ad S. Petrum : Alii veniunt cum chorda ad collum, alii cum manibus retrò ligatis, alii cum cultello in brachio vel tibia defixo, & si post peregrinationem fiat brachium

marcidum, illum reputant sanctum, & benè cum Deo suo. Juxta ecclesiam illius idoli est lacus unus manu- factus, & manifestus, in quem peregrini projiciunt aurum & argentum, & lapides pretiosos in honorem Idoli, & ad ædificationem ecclesiæ suæ, & ideò quando aliquid debet ornari, vel reparari, vadunt homines ad hunc lacum, & projecta extrahunt: die autem annua constructionis illius idoli, rex & regina cum toto populo & omnibus peregrinis accedunt, & ponunt illud idolum in uno curru pretiosissimo ipsum de ecclesia educentes cum Canticis, & omni genere musicorum, & multæ virgines antecedunt ipsum binæ & binæ, pro- cessionaliter combinatæ modulantes: Peregrini etiam multi ponunt se sub curru, ut transeat Deus supra eos; & omnes super quos currus transit, comminuit, & per medium scindit, & interficit, & per hoc repu- tant se mori pro deo suo sanctè & securè: & in omni anno hoc modo moriuntur in via sub idolo plus- quam 500 homines, quorum corpora comburuntur, & cineres sicut reliquiæ custodiuntur, quia sic pro Deo suo moriuntur. Alium ritum habent, quando aliquis homo offert se mori pro deo suo, conveniunt omnes amici ejus & parentes cum histrionibus multis, facientes sibi festum magnum, & post festum appendunt collo ejus 5 cultellos acutissimos ducentes eum ante idolum, quò cum pervenerit, sumit unum ex cultellis, & clamat alta voce, pro deo meo incido mihi de carne mea, & frustum incisum projicit in faciem idoli: ultima verò incisione per quam seipsum interficit, dicit, me mori pro deo meo permitto, quo mortuo corpus ejus com- buritur, & sanctum fore ab omnibus creditur. Rex illius regionis est ditissimus in auro & argento, & gemmis pretiosis; ibi etiam sunt margaritæ pulchriores de mundo. Indè transiens ivi per mare oceanum versus meridiem per 50 dietas ad unam terram vocatam Lammori, in qua ex immensitate caloris, tam viri quam fœminæ omnes incedunt nudi in toto corpore: Qui videntes me vestitum, deridebant me, dicentes

*Crudelissim.
Santanæ
tyrannis, &
carnificina.*

A.D.
1330.

THE ENGLISH VOYAGES

*Platonica
Kourovla.*

*Simoltra vel
Samotra.*

Java.

Deum, Adam & Evam fecisse nudos. In illa regione omnes mulieres sunt communes, ita quòd nullus potest dicere, hæc est uxor mea, & cùm mulier aliqua parit filium vel filiam dat cui vult de hiis qui concubuerunt: Tota etiam terra illius regionis habetur in communi, ita quòd non meum & tuum in divisione terrarum, domos tamen habent speciales: Carnes humanæ quando homo est pinguis ita benè comeduntur, sicut inter nos bovinæ: & licet gens sit pestifera, tamen terra optima est, & abundat in omnibus bonis, carnibus, bladis, riso, auro, argento, & lignis Aloe, canfari, & multis aliis. Mercatores autem cum accedunt ad hanc regionem ducunt secum homines pingues vendentes illos genti illius regionis, sicut nos vendimus porcos, qui statim occidunt eos & comedunt. In hac insula versus meridiem est aliud regnum vocatum Symoltra, in quo tam viri quam mulieres signant se ferro calido in facie, in 12. partibus, Et hii semper bellant cum hominibus nudis in alia regione. Ultra transivi ad aliam insulam quæ vocatur Java cujus ambitus per mare est trium millium milliarium, & rex illius insulæ habet sub se 7. reges coronatos, & hæc insula optimè inhabitatur, & melior secunda de mundo reputatur. In ea nascuntur in copia garyophylli, cubibez, & nuces muscatæ: & breviter omnes species ibi sunt, & maxima abundantia omnium victualium præterquam vini. Rex illius terræ habet palatium nobilissimum inter omnia quæ vidi altissimè stat, & gradus & scalas habet altissimos, quorum semper unus gradus est aureus, alius argenteus; Pavimentum verò unum laterem habet de auro, alium de argento. Parietes verò omnes interius sunt laminati laminis aureis, in quibus sculpti sunt Equites de auro habentes circa caput circulum aureum plenum lapidibus pretiosis: Tectum est de auro puro. Cum isto rege ille magnus Canis de Katay frequenter fuit in bello: Quem tamen semper ille Rex vicit & superavit.

FRIAR BEATUS ODORICUS

A.D.
1330.

De arboribus dantibus farinam, & mel,
& venenum.

Uxta istam Insulam est alia contrata vocata Panten, *Vel Malasi*
vel alio nomine Tathalamasim, & Rex illius contratæ
ultas insulas habet sub se. In illa terra sunt arbores
dantes farinam, & mel, & vinum, & etiam venenum
iculosius quod sit in mundo, quia contra illud non
remedium, nisi unum solum, & est illud. Si aliquis
id venenum sumpsisset, si velit liberari, sumat stercus
minis & cum aqua temperet, & in bona quantitate
eat, & statim fugat venenum faciens exire per inferiores
viæ. Farinam autem faciunt arbores hoc modo, sunt
græ & bassæ, & quandò inciduntur cum securi propè
ram, exit de stipite liquor quidam sicut gummæ, quem
capiunt homines & ponunt in sacculis de foliis factis,
per quindecim dies in sole dimittunt, & in fine decimi
septimi diei ex isto liquore desiccato fit farina, quam primò
trahunt in aqua maris, postea lavant eam cum aqua dulci,
fit pasta valdè bona & odorifera, de qua faciunt cibos
panes sicut placet eis. De quibus panibus ego
comedi, & est panis exterius pulcher, sed interius ali-
mentum niger. In hac contrata est mare mortuum
quod semper currit versus meridiem, in quod si homo
iderit, nunquam postea comparet. In contrata illa
veniuntur Cannæ longissimæ plures passus habentes
longum 60 & sunt magnæ ut arbores. Aliæ etiam Cannæ
sunt ibi quæ vocantur Cassan quæ per terram diriguntur
gramen, & in quolibet nodo earum ramuli produ-
cuntur qui etiam prolongantur super terram per unum
diem ferè : in hiis Cannis reperiuntur lapides, quorum
quis unum super se portaverit, non poterit incidi aliquo
modo, & ideo communiter homines illius contratæ portant
super lapides : Multi etiam faciunt pueros suos dum
sunt parvi incidi in uno brachio, & in vulnere ponunt
eam de illis lapidibus, & faciunt vulnus recludere se
cum unum pulverem de quodam pisce, cujus nomen
oro, qui pulvis statim vulnus consolidat & sanat :

*Mare quod
semper currit
versus
meridiem.*

[II. i. 46.]

A.D.
1330.

THE ENGLISH VOYAGES

*Vela ex
arundinibus
facta.*

Campa.

& virtute illorum lapidum communiter isti homines triumphant in bellis, & in mari, nec possent isti homines lædi per aliqua arma ferrea: Unum tamen remedium est, quod adversarii illius gentis scientes virtutem lapidum, provident sibi propugnacula ferrea contra spicula illorum, & arma venenata de veneno arborum, & in manu portant palos ligneos acutissimos & ita duos in extremitate sicut esset ferrum: Similiter sagittant cum sagittis sine ferro, & sic confundunt aliquos & perforant inermes ex lapidum securitate. De istis etiam Cannis Cassan faciunt sibi vela pro suis navibus & domunculas parvas, & multa sibi necessaria. Inde recessi per multas dietas ad aliud regnum vocatum Campa, pulcherrimum, & opulentissimum in omnibus victualibus. Cujus rex quando fui ibi tot habuit uxores, & alias mulieres, quod de illis 300. filios & filias habuit. Iste rex habet decies millesies & quatuor elephantum domesticorum, quos ita facit custodiri sicut inter nos custodiunt boves, vel greges in pascuis.

De multitudine Piscium, qui se projiciunt in aridam.

*Testitudines
magnæ.*

IN hac contrata unum mirabile valde reperitur, quod unaquæque generatio piscium in mari ad istam contratam venit in tanta quantitate, quod per magnum spatium maris nil videtur nisi dorsa piscium, & super aridam se projiciunt quando propè ripam sunt, & permittunt homines per tres dies venire, & de illis sumere quantum placuerint, & tunc redeunt ad mare: Post illam speciem per illum modum venit alia species, & offert se, & sic de omnibus speciebus, semel tamen tantum hoc faciunt in anno. Et quæsi à gente illa quomodo & qualiter hoc possit fieri? responderunt quod hoc modo pisces per naturam docentur venire, & imperatorem suum revereri. Ibi etiam sunt testitudines ita magnæ sicut est unus furnus, & multa alia vidi quæ incredibilia forent, nisi homo illa vidisset. In illa etiam contrata homo mortuus comburitur, & uxor viva cum eo, sicut

FRIAR BEATUS ODORICUS

A.D.
1330.

superius de alia contrata dictum est, quia dicunt homines, illi quòd illa vadit ad alium mundum ad morandum cum eo, ne ibi aliam uxorem accipiat. Ultra transivi per mare Oceanum versus meridiem, & transivi per multas contratas & insulas, quarum una vocatur Moumorán, *Moumorán.* & habet in circuitu 2000. milliaria, in qua homines portant facies caninas & mulieres similiter, & unum bovem adorant pro Deo suo, & ideò quilibet unum bovem aureum vel argenteum in fronte portat: Homines illius contratæ & mulieres vadunt totaliter nudi, nisi quòd unum pannum lineum portant ante verenda sua. Homines illius regionis sunt maximi & fortissimi, & quia vadunt nudi, quando debent bellare, portant unum scutum de ferro, quod cooperit eos à capite usque ad pedes, & si contingat eos aliquem de adversariis capere in bello qui pecunia non possit redimi, statim comedunt eum; si autem possit se redimere pecunia, illum abire permittunt: Rex eorum portat 300. margaritas ad collum suum maximas & pulcherrimas, & 300. orationes omni die dicit Deo suo: Hic etiam portat in digito suo unum lapidem longitudinis unius spansæ, & dum habet illum videtur ab aliis quasi una flamma ignis, & ideò nullus audet sibi appropinquare, & dicitur quòd non est lapis in mundo pretiosior illo. Magnus autem imperator Tartarorum de Katai, nunquam vi, nec pecunia, nec ingenio illum obtinere potuit, cùm tamen circa hoc laboraverit.

De Insula Ceilan, & de monte ubi Adam
planxit Abel filium suum.

TRANSIVI per aliam insulam vocatam Ceilan, quæ *Ceilan insula.* habet in ambitu plusquam duo millia milliaria, in qua sunt serpentes quasi infiniti, & maxima multitudo leonum, ursarum, & omnium animalium rapacium, & silvestrium, & potissimè elephantum. In illa contrata est mons maximus, in quo dicunt gentes illius regionis quòd Adam planxit Abel filium suum 500 annis. In medio illius montis est planicies pulcherrima, in qua

THE ENGLISH VOYAGES

Bodin Insula.
[II. i. 47.]

est lacus parvus multum habens de aqua, & homines illi dicunt aquam illam fuisse de lachrymis Adæ & Evæ, sed probavi hoc falsum esse, quia vidi aquam in lacu scaturire: hæc aqua plena est hirudinibus & sanguisugis, & lapidibus pretiosis; istos lapides rex non accipit sibi, sed semel vel bis in anno permittit pauperes sub aqua ire pro lapidibus, & omnes quot possunt colligere illis concedit, ut orent pro anima sua. Ut autem possint sub aqua ire accipiunt lymones, & cum illis ungunt se valdè benè, & sic nudos se in aquam submergunt, & sanguisugæ illis nocere non possunt. Ab isto lacu aqua exit & currit usque ad mare, & in transitu quandò retrahit se, fodiuntur Rubiæ, & adamantes, & margaritæ, & aliæ gemmæ pretiosæ: undè opinio est quod rex ille magis abundat lapidibus pretiosis, quàm aliquis in mundo. In contrata illa sunt quasi omnia genera animalium & avium; & dixerunt mihi gentes illæ, quòd animalia illa nullum forensem invadunt, nec offendunt, sed tantum homines illius regionis. Vidi in illa insula aves ita magnas sicut sunt hîc anseres, habentes duo capita, & alia mirabilia quæ non scribo. Ultra versus meridiem transivi, & applicui ad insulam quandam quæ vocatur Bodin, quod idem est quod immundum in lingua nostra. In ea morantur pessimi homines, qui comedunt carnes crudas, & omnem immunditiam faciunt quæ quasi excogitari non poterit; nam pater comedit filium, & filius patrem, & maritus uxorem, & è contrario, & hoc per hunc modum: si pater alicujus infirmetur, filius vadit ad Astrologum sacerdotem, scz. rogans eum quòd consulat Deum suum, si pater de tali infirmitate evadet, vel non. Tunc ambo vadunt ad idolum aureum, vel argenteum, facientes orationes in hac forma. Domine, tu es Deus noster, te adoramus, & rogamus ut nobis respondeas, debetnè talis à tali infirmitate mori vel liberari? Tunc Dæmon respondet, & si dicat, vivet, filius vadit & ministrat illi usque ad plenam convalescentiam: Si autem dicat, morietur, Sacerdos ibit ad eum, & unum pannum super os ejus

FRIAR BEATUS ODORICUS

A.D.
1330.

ponet, & suffocabit eum, & ipsum mortuum incidet in frusta, & invitabuntur omnes amici, & parentes ejus ad comedendum eum cum canticis, & omni lætitia, ossa tamen ejus honorificè sepelient. Cùm autem ego eos de tali ritu reprehendi, quærens causam: Respondit unus mihi, hoc facimus ne vermes carnes ejus comedant, tunc ejus anima magnam pœnam sustineret, nec poteram evellere eos ab isto errore: & multæ aliæ novitates sunt ibi, quas non crederent, nisi qui viderent. Ego autem coram Deo nihil hîc refero, nisi illud de quo certus sum sicut homo certificari poterit. De ista insula inquisivi à multis expertis, qui omnes uno ore responderunt mihi, dicentes, quod ista India 4400. insulas continet sub se, sive in se, in qua etiam sunt 64. reges coronati, & etiam dicunt quod major pars illius insulæ benè inhabitatur. Et hîc istius Indiæ facio finem.

.De India superiori, & de Provincia Mancî.

IN primis refero, quòd cum transirem per mare Oceanum per multas dietas versus Orientem, perveni ad illam magnam provinciam Mancî, quæ India vocatur à Latinis. De ista India superiori inquisivi à Christianis, Saracenis, idolatris, & omnibus, qui officiales sunt domini Canis magni, qui omnes uno ore responderunt, quòd hæc provincia Mancî habet plusquam 2000. magnarum civitatum, & in ipsa est maxima copia omnium victualium, puta, panis, vini, risi, carniû, piscium, &c. Omnes homines istius provinciæ sunt artifices & mercatores, qui pro quacunque penuria, dummodo propriis manibus juvare se possent per labores, nunquam ab aliquo eleemosynam peterent. Viri istius provinciæ sunt satis formosi, sed pallidi, & rasas & parvas barbas habentes; fœminæ verò sunt pulcherrimæ inter omnes de mundo. Prima civitas ad quam veni de ista India vocatur Ceus- *Vel Ceuscala.* kalon, & distat à mari per unam dietam, positâque est super flumen, cujus aqua propè mare cui contignatur, ascendit super terram per 12. dietas. Totus populus illius Indiæ idolatrat. Ista autem civitas tantum navigium

A.D.
1330.

THE ENGLISH VOYAGES

*Hi sunt alca-
trarsi vel ono-
cratoli.*

habet, quod incredibile foret nisi videnti. In hac civitate vidi quod 300. libræ de bono & recenti zinzibero habentur pro minori quàm pro uno grosso : Ibi sunt anseres grossiores & pulchriores, & majus forum de illis, quàm sit in mundo, ut credo, & sunt albissimi sicut lac, & habent unum os super caput quantitatis ovi, & habet colorem sanguineum, sub gula habent unam pellem pendentem semipedalem : Pinguissimi sunt, & optimi fori : & ita est de anatibus, & gallinis, quæ magnæ sunt valdè in illa terra plusquam duæ de nostris. Ibi sunt serpentes maximi, & capiuntur & à gente illa comeduntur : unde qui faceret festum solemne, & non daret serpentes, nihil reputaret se facere : breviter in hac civitate sunt omnia victualia in maxima abundantia. Indè transivi per civitates multas, & veni ad civitatem nomine Kaitan, in qua fratres Minores habent duo loca, ad quæ portavi de ossibus fratrum nostrorum pro fide Christi interfectorum, de quibus supra. In hac est copia omnium victualium pro levissimo foro, hæc civitas ita magna est, sicut bis Bononia, & in ea multa monasteria religiosorum, qui omnes idolis serviunt. In uno autem istorum monasteriorum ego fui, & dictum est mihi quod inerant 3000. religiosorum habentium 11000. idolorum, & unum illorum, quod quasi parvum inter cætera mihi videbatur, est ita magnum sicut Christophorus noster. Isti religiosi omni die pascunt Deos suos, unde semel ivi ad videndum comestionem illam, & vidi quòd illa quæ detulerunt sibi comestibilia sunt, & calidissima, & multum fumigantia, ita quòd fumus ascendit ad idola, & dixerunt Deos illo fumo recreari. Totum autem cibum illi reportaverunt & comederunt, & sic de fumo tantum Deos suos paverunt.

Vel Zaiton.

De Civitate Fuko.

Vel Foquien.

ULtra versus Orientem veni ad civitatem quæ vocatur Fuko, cujus circuitus continet 30. milliaria, in qua sunt Galli maximi & pulcherrimi, & gallinæ omnes ita albæ sicut nix, lanam solum pro pennis habentes sicut

FRIAR BEATUS ODORICUS

A.D.
1330.

pecudes. Hæc civitas pulcherrima est, & sita supra mare. Ultra ivi per 18. dietas, & pertransii multas terras & civitates, & in transitu veni ad quendam montem magnum, & vidi quòd in uno latere montis omnia animalia erant nigra ut carbo, & homines & mulieres diversum modum vivendi habent: ab alio autem latere omnia animalia erant alba sicut nix, & homines totaliter diversè ab aliis vixerunt. Ibi omnes fœminæ quæ sunt desponsatæ portant in signum quòd habent maritos unum magnum barile de cornu in capite. Inde transivi per 18. dietas alias, & veni ad quoddam magnum flumen, & intravi civitatem unam, quæ transversum illius fluminis habet pontem maximum, & hospitabar in domo unius hospitarii, qui volens mihi complacere, dixit mihi: [II. i. 48.] si velis videre piscari, veni mecum; & duxit me super pontem, & vidi in brachiis suis mergos ligatos super perticas, ad quorum gulam ubi ille ligavit unum filum, ne illi capientes pisces, comederent eos: Postea in brachio uno posuit 3. cistas magnas, & tunc dissolvit mergos de perticis, qui statim in aquam intraverunt, & pisces ceperunt, & cistas illas repleverunt in parva hora, quibus repletis vir ille dissolvit fila à collis eorum, & ipsi reintrantes flumen se de piscibus recreaverunt, & recreati ad perticas redierunt, & se ligari sicut priùs permiserunt: Ego autem de illis piscibus comedi, & optimi mihi videbantur. Inde transiens per multas dietas veni ad unam civitatem quæ vocatur *Kanasia, quæ sonat in lingua nostra civitas cœli: Nunquam ita magnam civitatem vidi, Circuitus enim ejus continet 100. milliaria, nec in ea vidi spatium quin benè inhabitaretur; Imò vidi multas domus habentes 10. vel 12. solaria unum supra aliud: hæc habet suburbia maxima continentia majorem populum quàm ipsa civitas contineat. 12. portas habet principales, & in via de qualibet illarum portarum ad 8. milliaria sunt civitates fortè majores ut æstimo, quàm est civitas Venetiarum, & Padua. Hæc civitas sita est in aquis quæ semper stant, & nec fluunt, nec refluunt, vallum tamen habet propter ventum sicut civitas Vene-

*Magnum
flumen.*

*Aliàs Cansai,
vel Quinzai.*

A.D.
1330.

THE ENGLISH VOYAGES

tiarum. In ea sunt plus decem mille & 2. pontium, quorum multos numeravi & transivi, & in quolibet ponte stant custodes civitatis continuè custodientes civitatem pro magno Cane imperatore Catai. Unum mandatum dicunt gentes illius civitatis a domino se recepisse. Nam quilibet ignis solvit unum balis, i. 5. cartas bombicis, qui unum florenum cum dimidio valent, & 10. vel 12. supellectiles facient unum ignem, & sic pro uno igne solvent. Isti ignes sunt benè 85. Thuman, cum aliis 4. Saracenorum quæ faciunt 89. Thuma verò unum decem milia ignium facit, reliqui autem de populo civitatis sunt alii Christiani, alii mercatores, & alii trans-euntes per terram, undè maximè fui miratus quo modo tot corpora hominum poterant simul habitare : In ea est maxima copia victualium, scz. panis & vini, & carnum de porco præcipuè cum aliis necessariis.

De monasterio ubi sunt multa animalia diversa
in quodam monte.

IN illa civitate 4 fratres nostri converterant unum potentem ad fidem Christi, in cujus hospitio continuè habitabam, dum fui ibi, qui semel dixit mihi, Ara, i. pater, vis tu venire & videre civitatem istam ; & dixi quòd sic, & ascendimus unam barcham, & ivimus ad unum monasterium maximum, de quo vocavit unum religiosum sibi notum, & dixit sibi de me. Iste Raban Francus, i. religiosus venit de indè ubi sol occidit, & nunc vadit Cambaleth, ut deprecetur vitam pro magno Cane, & ideò ostendas sibi aliquid, quòd si revertatur ad contratas suas possit referre quòd tale quid novum vidi in Canasia civitate : tunc sumpsit ille religiosus duos mastellos magnos repletos reliquiis quæ supererant de mensa, & duxit me ad unam perclusam parvam, quam aperuit cum clave, & aparuit viridarium gratiosum & magnum in quod intravimus, & in illo viridario stat unus monticulus sicut unum campanile, repletus amœnis herbis & arboribus, & dum staremus ibi, ipse sumpsit cymbalum, & incoepit percutere ipsum sicut percutitur

FRIAR BEATUS ODORICUS

A.D.
1330.

quandò monachi intrant refectorium, ad cujus sonitum multa animalia diversa descenderunt de monte illo, aliqua ut simiæ, aliqua ut Cati, Maymones, & aliqua faciem hominis habentia, & dum sic starem congregaverunt se circa ipsum, 4000. de illis animalibus, & se in ordinibus collocaverunt, coram quibus posuit paropsidem & dabat eis comedere, & cum comedissent iterum cymbalum percussit, & omnia ad loca propria redierunt. Tunc admiratus inquisivi quæ essent animalia ista? Et respondit mihi quod sunt animæ nobilium virorum, quas nos hîc pascimus amore Dei, qui regit orbem, & sicut unus homo fuit nobilis, ita anima ejus post mortem in corpus nobilis animalis intrat. Animæ verò simplicium & rusticorum, corpora vilium animalium intrant. Incœpi istam abusionem improbare, sed nihil valuit sibi, non enim poterat credere, quòd aliqua anima posset sine corpore manere. Indè transivi ad quandam civitatem nomine Chilenso, cujus muri per 40. milliaria circuerunt. In ista civitate sunt 360. pontes lapidei pulchriores quàm unquam viderim, & benè inhabitatur, & navigium maximum habet, & copiam omnium victualium, & aliorum bonorum. Inde ivi ad quoddam flumen dictum Thalay, quod ubi est strictius habet in latitudine 7. milliaria, & illud flumen per medium terræ Pygmæorum transit, quorum civitas vocatur Kakam, quæ de pulchrioribus civitatibus mundi est. Isti Pigmæi habent longitudinem trium spansarum mearum, & faciunt majora & meliora goton, & bombicinam quàm aliqui homines in mundo. Indè per illud flumen transiens, veni ad unam civitatem Janzu, in qua est unus locus fratrum nostrorum, & sunt in ea tres ecclesiæ Nestorianorum: hæc civitas nobilis est, & magna, habens in se 48. Thuman ignium, & in ea omnia victualia, & animalia in magna copia, de quo Christiani vivunt: Dominus istius civitatis solum de sale habet in redditibus 50. Thuman Balisi, & valet balisus unum florenum cum dimidio: Ita quòd unum Thuman facit 15. millia florenorum, unam tamen gratiam facit dominus populo, quia dimittit ei, ne sit caristia in

*Pythagorica
μεταμψύχους.*

Chilenso.

Thalay.

Kakam.

THE ENGLISH VOYAGES

[II. i. 49.]

Montu.

eo, 200. Thuman. Habet hæc civitas consuetudinem, quòd quando unus vult facere convivium amicis suis, ad hoc sunt hospitia deputata, & ubi ille circuit per hospites, dicens sibi tales amicos meos habebis, quos festabis nomine meo, & tantum in festo volo expendere, & per illum modum meliùs convivant amici in pluribus hospitiiis quàm facerent in uno. Per 10. milliaria ab ista civitate in capite fluminis Thalay est una civitas vocata Montu, quæ majus navigium habet, quàm viderim in toto mundo; Et omnes naves ibi sunt albæ sicùt nix, & in ipsis sunt hospitia, & multa alia quæ nullus homo crederet nisi viderentur.

De civitate Cambaleth.

*Caramoran.**Cambalec.**Mandevill
cap. 33.*

INDÈ transivi per 8. dietas per multas terras & civitates, & veni tandèm per aquam dulcem ad quandam civitatem nomine Leneyn, quæ est posita super flumen vocatum Caramoran, quod per medium Catai transit, & magnum damnum sibi infert, quando erumpit. Indè transiens per flumen versus Orientem per multas dietas & civitates, veni ad unam civitatem nomine Sumacoto, quæ majorem copiam habet de serico, quàm aliqua civitas in mundo; Quando enim est major caristia Serici, ibi 40. libræ habentur pro minori quàm pro 8. grossis. In ea est copia omnium mercimoniorum, & omnium victualium, panis, vini, carniùm, piscium, & omnium specierum electarum. Inde transivi versus Orientem per multas civitates, & veni ad illam nobilem, & nominatam Cambaleth quæ est civitas multum antiqua, & est in provincia Catai, & eam ceperunt Tartari: Et juxta eam ad dimidium miliare aliam civitatem fecerunt, quæ vocatur Caido & hæc 12. portas habet, & semper inter unam & aliam sunt duo milliaria, & medium inter illas civitates benè inhabitatur, ita quòd faciunt quasi unam civitatem; Et ambitus istarum duarum civitatum est plusquàm 40. milliaria. In hac civitate magnus imperator Canis habet sedem suam principalem, & suum magnum palatium, cujus muri benè 4. milliaria continent; & infra

FRIAR BEATUS ODORICUS

A.D.
1330

illud palatium sunt multa alia palatia dominorum de familia sua. In palatio etiam illo est unus mons pulcherrimus consitus arboribus, propter quod mons viridis nominatur, & in monte palatium amoenissimum in quo communiter Canis residet: A latere autem montis est unus lacus magnus, supra quem pons pulcherrimus est factus, & in illo lacu est magna copia anserum & anatum, & omnium avium aquaticarum; & in silva montis copia omnium avium & ferarum silvestrium, & ideo quando dominus Canis vult venari non oportet eum exire palatium suum. Palatium verò principale, in quo sedes sua est, est magnum valde, & habet interioris 14. columnas aureas, & omnes muri ejus cooperti sunt pellibus rubeis quæ dicuntur nobiliores pelles de mundo: Et in medio palatii est una pigna altitudinis duorum passuum, quæ tota est de uno lapide pretioso nomine merdochas; & est tota circumligata auro, & in quolibet angulo ejus est unus serpens de auro qui verberat os fortissimè: Habet etiam hæc pigna retia de margaritis, & per istam pignam deferitur potus per meatus & conductus qui in curia regis habetur; & juxta eam pendent multa vasa aurea cum quibus volentes bibere possunt. In hoc autem palatio sunt multi pavones de auro; & cum aliquis Tartarus facit festum domino suo, tunc quando convivantes collidunt manus suas præ gaudio & læticia, pavones emittunt alas suas, & expandunt caudas, & videntur tripudiare; Et hoc credo factum arte Magica, vel aliqua cautela subterranea.

De gloria magni Canis.

QUando autem magnus ille Imperator Canis in sede sua imperiali residet, tunc a sinistro latere sedet Regina, & per unum gradum inferius duo mulieres quas ipse tenet pro se, quando non potest ad Reginam accedere: In infimo autem gradu resident omnes dominæ de sua parentela. Omnes autem mulieres nuptæ portant supra caput suum unum pedem hominis, longitudinis unius brachii cum dimidio; & subter illum pedem sunt

THE ENGLISH VOYAGES

pennæ gruis, & totus ille pes ornatur maximis margaritis. A latere verò dextro ipsius Canis residet filius ejus primogenitus, regnaturus post ipsum, & inferius ipso omnes qui sunt de sanguine regio: Ibi etiam sunt 4. scriptores scribentes omnia verba quæ dicit rex; Ante cujus conspectum sunt Barones sui, & multi alii nobiles cum sua gente maxima, quorum nullus audet loqui nisi à domino licentia petatur exceptis fatuis & histrionibus, qui suum dominum consolari habent; Illi etiam nihil audent facere, nisi secundum quod Dominus voluerit eis legem imponere. Ante portam palatii sunt Barones custodientes, nè aliquis limen portæ tangat. Cùm autem ille Canis voluerit facere convivium, habet secum 14000. Barones portantes circulos, & coronulas in capite, & domino suo servientes; Et quilibet portat unam vestem de auro & margaritis tot quot valent plus quàm decies millies florenorum. Curia ejus optime ordinatur per denarios, centenarios, & millenarios, & talitèr quòd quilibet in suo ordine peragit officium sibi deputatum, nec aliquis defectus reperitur. Ego frater Odoricus fui ibi per tres annos, & multotiens in istis festis suis fui, quia nos fratres minores in sua curia habemus locum nobis deputatum, & oportet nos semper ire, & dare sibi nostram benedictionem: Et inquisivi ab illis de curia, de numero illorum qui sunt in curia domini, & responderunt mihi quòd de histrionibus sunt bene 18. Thuman; Custodes autem canum & bestiarum, & avium sunt i. 50.] 15. Thuman; Medici verò pro corpore Regis sunt 400. Christiani autem 8. & unus Saracenus. Et ego quando fui ibi, hii omnes omnia necessaria tam ad victum, quam ad vestitum habebant de curia domini Canis. Quando autem vult equitare de una terra ad aliam, habet 4. exercitus equitum, & unus per unam dietam ipsum antecedit, secundus aliam, & tertius similiter, & quartus; ita quòd semper ipse se tenet in medio in modum crucis; & ita omnes exercitus habent omnes dietas suas ordinatas, quòd inveniunt omnia victualia parata sine defectu. Illémet autem dominus Canis per illum modum vadit;

FRIAR BEATUS ODORICUS

A.D.
1330.

Sedet in curru cùm duabus rotis in quo facta est pulcherrima sella tota de lignis Aloe, & auro ornata, & margaritis maximis, & lapidibus pretiosis; & 4. Elephantes benè ordinati ducunt istum currum, quos præcedunt 4. equi altissimi optimè cooperti. Juxta currum à lateribus sunt 4. Barones tenentes currum, nè aliquis appropinquet domino suo. Supra currum sedent duo Gerfalcones albißimi, & dùm videt aves quos vult capere, dimittit Falcones volare, & capiunt eas; Et sic habet solatium suum equitando, & per jactum unius lapidis nullus audet appropinquare curru nisi populus assignatus: undè incredibile esset homini qui non vidisset de numero gentis suæ, & reginæ, & primogeniti sui. Iste dominus Canis imperium suum divisit in 12. partes, & una habet sub se 200. magnarum civitatum: undè ita latum & longum est suum imperium, quòd ad quamcunque partem iret, satis haberes facere in sex mensibus, exceptis insulis, quæ sunt bene 5000.

De hospitiiis paratis per totum imperium pro transeuntibus.

Iste dominus, ut transeuntes habeant omnia necessaria sua per totum suum imperium, fecit hospitia præparari ubique per vias; in quibus sunt omnia parata quæ ad victualia pertinent: Cum autem aliqua novitas oritur in imperio suo, tunc si distat, ambassiatores super equos vel dromedarios festinant, & cùm lassantur in cursu, pulsant cornu, & proximum hospitium parat unum similiter equum, qui quando alius venit fessus accipit literam, & currit ad hospitium, & sic per hospitia, & per diversos cursores rumor per 30. dietas, uno die naturali venit ad imperatorem; & ideo nihil ponderis potest fieri in imperio suo, quin statim scitur ab eo. Cum autem ipse Canis vult ire venatum; istum modum habet. Extra Cambaleth ad 20. dietas, est una foresta quæ 6. dietas continet in ambitu; in qua sunt tot genera animalium & avium quòd mirabile est dicere: Ad illud nemus vadit in fine trium annorum vel quatuor cum tota

A.D.
1330.

THE ENGLISH VOYAGES

gente, cum qua ipsum circuit, & canes intrare permittit, qui animalia, scilicet leones, cervos, & alia animalia reducunt ad unam planitiem pulcherrimam in medio nemoris, quia ex clamoribus canum maximè tremunt omnes bestię sylvæ. Tunc accedit magnus Canis super tres elephantes & 5. sagittas mittit in totam multitudinem animalium, & post ipsum omnes Barones, & post ipsos alii de familia sua emittunt sagittas suas; & omnes sagittæ sunt signatæ certis signis & diversis: Tunc vadit ad animalia interfecta, dimittens viva nemus reintrare ut aliàs habeat ex eis venationem suam, & quilibet illud animal habebit in cujus corpore invenit sagittam suam quam jaciebat.

De quatuor festis quæ tenet in anno Canis
in curia.

QUatuor magna festa in anno facit Dominus Canis, scilicet festum nativitatis, festum circumcisionis, coronationis, & desponsationis suæ; & ad ista festa convocat omnes Barones, & histriones, & omnes de parentela sua. Tunc domino Cane in suo throno sedente, accedunt Barones cum circulis & coronis in capite, vestiti vario modo, quia aliqui de viridi, scilicet primi, secundi de sanguineo, & tertii de croceo, & tenent in manibus unam tabulam eburneam de dentibus Elephantum, & cinguntur cingulis aureis uno semisse latis, & stant pedibus silentium tenentes. Circa illos stant histriones cum suis instrumentis: In uno autem angulo cujusdam magni palatii resident Philosophi omnes ad certas horas, & puncta attendentes; & cùm devenitur ad punctum & horam petitam à philosopho, unus præco clamat valentè. Inclinetis vos omnes imperatori vestro: tunc omnes Barones cadunt ad terram; & iterum clamat, Surgite omnes, & illi statim surgunt. Iterum Philosophi ad aliud punctum attendunt, & cùm perventum fuerit, iterum præco clamat; ponite digitum in aurem, & statim dicit, extrahite ipsum; iterum ad aliud punctum clamat, Buratate farinam: & multa alia faciunt, quæ omnia

FRIAR BEATUS ODORICUS

A.D.
1330.

licunt certam significationem habere, quæ scribere nolui, nec curavi, quia vana sunt & risu digna. Cum autem perventum fuerit ad horam histrionum, tunc Philosophi licunt, facite festum domino, & omnes pulsan instrumenta sua, & faciunt maximum sonitum; & statim alius clamat; Taceant omnes, & omnes tacent: Tunc accedunt histrionatrices ante dominum dulciter modulantes, quod mihi plus placuit. Tunc veniunt leones, & faciunt reverentiam domino Cani; Et tunc histriones faciunt ciphos aureos plenos vino volare per aërem, & ad ora hominum se applicare ut bibant. Hæc & multa alia [IL i, 51.] mirabilia in curia illius Canis vidi, quæ nullus crederet nisi videret; & ideò dimitto ea. De alio mirabili audiui à fide dignis, quòd in uno regno istius Canis in quo sunt montes Kapsei (& dicitur illud regnum Kalor) nascuntur pepones maximi, qui quando sunt maturi aperiuntur, & intus invenitur una bestiola similis uni agnello: sicut audiui quòd in mari Hybernico stant arbores supra ripam maris & portant fructum sicut essent cucurbitæ, quæ certo tempore cadunt in aquam & fiunt aves vocatæ Bernakles, & illud est verum.

De diversis Provinciis & civitatibus.

DE isto imperio Katay recessi post tres annos, & transivi 50. dietas versus Occidentem; & tandem veni ad terram Pretegoani, cujus civitas principalis Kosan vocatur, quæ multas habet sub se civitates. Ultra per multas dietas ivi, & perveni ad unam provinciam vocatam Kasan; & hæc est secunda melior provincia mundi, ut dicitur, & est optimè habitata: Sic quod quando exitur à porta unius civitatis, videntur portæ alterius civitatis, sicut egomet vidi de multis. Latitudo Provinciæ est 50. dietarum, & longitudo plusquam 60. In ea est maxima copia omnium victualium, & maximè castaneorum; & hæc est una de 12. provinciis magni Canis. Ultra veni ad unum regnum vocatum Tibek quod est subjectum Cani, in quo est major copia panis & vini, quam sit in toto mundo ut credo. Gens illius terræ

Casan.

*Tibec regio
aliàs Tebet
Guillielmo de
Rubricis.*

THE ENGLISH VOYAGES

moratur communiter in tentoriis factis ex feltris nigris :
Principalis civitas sua murata est pulcherrimè ex lapidibus
albissimis, & nigerrimis interescalariter dispositis &
curiosè compositis, & omnes viæ ejus optimè pavatæ.
In ista contrata nullus audet effundere sanguinem hominis,
nec alicujus animalis, ob reverentiam unius Idoli.
In ista civitate moratur Abassi 1. Papa eorum, qui est
caput & princeps omnium Idolatrarum ; quibus dat &
distribuit beneficia secundum morem eorum ; sicut
noster Papa Romanus est caput omnium Christianorum.
Fœminæ in hoc regno portant plusquam centum tricas,
& habent duos dentes in ore ita longos sicut apri.
Quando etiam pater alicujus moritur, tunc filius convocat
omnes sacerdotes & histriones, & dicit se velle patrem
suum honorare, & facit eum ad campum duci sequentibus
parentibus omnibus, amicis, & vicinis, ubi sacerdotes cum
magna solemnitate amputant caput suum, dantes illud
filio suo, & tunc totum corpus in frusta concidunt, &
ibi dimittunt, cum orationibus cum eo redeunt ; Tunc
veniunt vultures, de monte assuefacti ad hujusmodi, &
carnes omnes asportant : Et ex tunc currit fama de eo
quòd sanctus est, quia angeli domini ipsum portant in
paradisum : Et iste est maximus honor, quem reputat
filius posse fieri patri suo mortuo : Tunc filius sumit
caput patris, & coquit ipsum, & comedit, de testa ejus
faciens ciphum in quo ipse cum omnibus de domo &
cognitione ejus bibunt cum solemnitate & lætitia in
memoriam patris comesti. Et multa vilia & abominabilia
facit gens illa quæ non scribo, quia non valent, nec
homines crederent nisi viderent.

*Eadem his-
toria de eodem
populo apud
Guilielmum
de Rubricis.*

De divite qui pascitur à 50. Virginibus.

DUm fui in provincia Manzi transivi juxta palatium
unius hominis popularis, qui habuit 50. domicellas
virgines sibi continuè ministrantes, in omnibus pascentes
eum sicut avis aviculas, & habet semper 5. fercula
triplicata ; & quando pascunt eum, continuè cantant
dulcissimè : Iste habet in redditibus Tagaris risi 30.

FRIAR BEATUS ODORICUS

A.D.
1330.

Thuman, quorum quodlibet decies millies facit: unum autem Tagar pondus est asini. Palatium suum quo milliaria tenet in ambitu; cujus pavementum semper unum laterem habet aureum, alium argenteum: Juxta ambitum istius palatii est unus monticulus artificialis de auro & argento, super quo stant Monasteria, & campanilia, & alia delectabilia pro solatio illius popularis; Et dictum fuit mihi, quòd quatuor tales homines sunt in regno illo. Nobilitas virorum est longos habere ungues in digitis, præcipuè pollicis quibus circueunt sibi manus: Nobilitas autem & pulchritudo mulierum est parvos habere pedes: Et ideò matres quandò filiæ suæ sunt tenellæ ligant pedes earum, & non dimittunt crescere. Ultra transiens versus meridiem applicui ad quandam contratam, quæ vocatur Milestorite, quæ pulchra est valdè & fertilis; Et in ista contrata erat unus vocatus Senex de monte, qui inter duos montes fecerat sibi unum murum circumeuntem istos montes. Infra istum murum erant fontes pulcherrimi de mundo; Et juxta fontes erant pulcherrimæ virgines in maximo numero, & equi pulcherrimi, & omne illud quod ad suavitatem, & delectationem corporis fieri poterit, & ideò illum locum vocant homines illius contratæ Paradisum. Iste Senex cùm viderit aliquem juvenem formosum & robustum, posuit eum in illo paradiso; Per quosdam autem conductus descendere facit vinum & lac abundanter. Iste Senex cùm voluerit se vindicare, vel interficere regem aliquem vel Baronem, dicit illi qui præerat illi paradiso ut aliquem de notis illius regis, vel Baronis introduceret in paradisum illum, & illum deliciis frui permetteret, & tunc daret sibi potionem unam, quæ ipsum sopiebat in tantum, quòd insensibilem redderet, & ipsum sic dormientem faceret extra paradisum deportari: qui excitatus & se extra paradisum conspiciens, in tanta tristitia positus foret, quòd nesciret quid faceret: Tunc ad illum senem iret, rogans eum, ut iterum in paradisum introduceretur; qui sibi dicit, tu illic introduci non poteris, nisi talem vel talem interficias; & sive interfeceris, sive non,

*Mulierum
parvi pedes.*

Milestorite.

[II. i. 52.]

THE ENGLISH VOYAGES

reponam te in paradiso, & ibidem poteris semper manere; Tunc ille sic faceret, & omnes seni odiosos interficeret; Et ideò omnes reges orientales illum senem timuerunt, & sibi tributum magnum dederunt.

De morte Senis de monte.

CUM autem Tartari magnam partem mundi cepissent, venerunt ad istum Senem, & dominium illius Paradisi ab eo abstulerunt, qui multos sicarios de Paradiso illo emisit, & nobiliores Tartarorum interfici fecit. Tartari autem hoc videntes civitatem, in qua erat senex obsederunt, eum ceperunt, & pessima morte interfecerunt. Hanc gratiam habent fratres ibidem, quòd citissimè per virtutem nominis Christi Jesu, & in virtute illius sanguinis pretiosi, quem effudit in cruce pro salute generis humani, dæmonia ab obsessis corporibus expellunt; Et quia multi ibidem sunt obsessi, ducuntur per decem dietas ad fratres ligati, qui liberati statim credunt in Christum, qui liberavit eos habentes ipsum pro Deo suo, & baptizati sunt, & idola sua, & pecorum suorum statim dant fratribus, quæ sunt communiter de feltro, & de crinibus mulierum: & fratres ignem in communi loco faciunt ad quem populus confluit, ut videat Deos vicinorum suorum comburi, & fratres coram populo Idola in ignem projiciunt; Et prima vice de igne exierunt; Tunc fratres ignem cum aqua benedicta consperserunt, & iterum Idola in ignem projecerunt, & dæmones in effigie fumi nigerrimi fugerunt, & Idola remanserunt, & combusta sunt. Postea auditur clamor per aërem talis, vide, vide, quo modo de habitatione mea expulsus sum. Et per istum modum fratres maximam multitudinem baptizant, qui citò recidunt ad idola pecorum: qui fratres continuo quasi stent cum illis, & illos informant. Aliud terribile fuit quod ego vidi ibi. Nam cum irem per unam vallem, quæ sita est juxta fluvium deliciarum, multa corpora mortua vidi, & in illa valle audiui sonos musicos dulces & diversos, & maximè de cytharis, undè multum timui. Hæc

FRIAR BEATUS ODORICUS

A.D.
1330.

vallis habet longitudinem septem, vel octo milliarium ad plus, in quam si quis intrat, moritur, & nunquam vivus potest transire per medium illius vallis, & ideo omnes de contrata declinant à latere: Et tentatus eram intrare, & videre, quid hoc esset. Tandem orans & Deo me recommendans, & cruce signans, in nomine Jesu intravi, & vidi tot corpora mortua ibi, quòd nullus crederet nisi videret. In hac valle ab uno ejus latere, in uno saxo unam faciem hominis vidi, quæ ita terribiliter me respexit, quòd omninò credidi ibi fuisse mortuus: Sed semper hoc verbum (verbum caro factum est & habitavit in nobis) protuli, & cruce me signavi, nec propius quàm per 7. passus, vel 8. accedere capiti ausus fui: Ivi autem fugiens ad aliud caput vallis, & super unum monticulum arenosum ascendi, in quo undique circumspiciens nihil vidi nisi cytharas illas, quas per se (ut mihi videbatur) pulsari & resonare mirabiliter audivi. Cùm verò fui in cacumine montis, inveni ibi argentum in maxima quantitate, quasi fuissent squamæ piscium. Congregans autem inde in gremio meo pro mirabili ostendendo, sed ductus conscientia, in terram projeci, nihil mecum reservans, & sic per gratiam dei liber exivi. Cùm autem homines illius contratæ sciverunt me vivum exisse, reverebantur me multum, dicentes me baptizatum & sanctum: & corpora illa fuisse dæmonum infernalium qui pulsan cytharas ut homines alliciant intrare, & interficiant. Hæc de visis certudinaliter ego frater Odoricus hîc inscripsi; & multa mirabilia omisi ponere, quia homines non credidissent nisi vidissent.

De honore & reverentia factis Domino Cani.

UNum tantum referam de magno Cane quod vidi. Consuetudo est in partibus illis quòd quando prædictus dominus per aliquam contratam transit, homines ante ostia sua accendunt ignem & apponunt aromata, ac faciunt fumum, ut dominus transiens suavem ser odorem, & multi obviam sibi vadunt. **Dum**

A.D.
1330.

THE ENGLISH VOYAGES

[II. i. 53.]

semel veniret in Cambeleth, & fama undique divulgaretur de suo adventu, unus noster Episcopus, & aliqui nostri minores fratres & ego ivimus obviam sibi benè per duas dietas: Et dum appropinquaremus ad eum, posuimus crucem super lignum, & ego habebam mecum in manu thuribulum, & incepimus cantare alta voce dicentes: Veni creator spiritus: Et dum sic cantaremus audivit voces nostras, fecitque nos vocari, ac jussit nos ad eum accedere; cùm ut suprâ dictum est, nullus audeat appropinquare curru suò ad jactum lapidis, nisi vocatus, exceptis illis qui currum custodiunt. Et dum ivissemus ad eum, ipse deposuit galerum suum, sive capellum inestimabilis quasi valoris, & fecit reverentiam Cruci; & statim incensum posui in thuribulo; Episcopus noster accepit thuribulum, & thurificavit eum; ac sibi prædictus Episcopus dedit benedictionem suam. Accedentes verò ad prædictum dominum, semper sibi aliquid offerendum deferunt; secum illam antiquam legem observantes; Non apparebis in conspectu meo vacuus; Idcirco portavimus nobiscum poma, & ea sibi super unum incisorium reverenter obtulimus; & ipse duo accepit, & de uno aliquantulum comedit: Et tunc fecit nobis signum quod recederemus, ne equi venientes in aliquo nos offenderent; statimque ab eo discessimus, atque divertimus, & ivimus ad aliquos Barones per fratres nostri ordinis ad fidem conversos, qui in exercitu ejus erant, & eis obtulimus de pomis prædictis, qui cum maximo gaudio ipsa accipientes ita videbantur lætari, ac si præbuissemus eis familiariter magnum munus. Hæc prædicta frater Guilelmus de Solangna in scriptis redigit, sicut prædictus frater Odoricus ore tenus exprimebat. Anno Domini 1330. mense Maii in loco Sancti Antonii de Padua; Nec curavit de latino difficili, & stilo ornato; Sed sicut ipse narrabat ad hoc ut homines facilius intelligerent quæ dicuntur. Ego frater Odoricus de Foro Julii de quadam terra quæ dicitur Portus Vahonis de ordine minorum testifcor, &

FRIAR BEATUS ODORICUS

A.D.
1330.

testimonium perhibeo reverendo patri Guidoto ministro provinciae Sancti Antonii in Marchia Trivisana, cum ab eo fuerim per obedientiam requisitus, quod hæc omnia quæ superius scripta sunt, aut propriis oculis ego vidi, aut a fide dignis audivi: Communis etiam loquutio illarum terrarum illa quæ nec vidi testatur esse; Multa etiam alia ego dimissem, nisi illa propriis oculis conspexissem. Ego autem de die in diem me propono contratas seu terras accedere, in quibus mori, & vivere me dispono, si placuerit Deo meo.

De morte fratris Odorici.

ANno igitur Domini 1331. disponente se prædicto fratre Odorico ad perficiendum iter suæ peregrinationis, prout mente conceperat, & etiam ut via & labor esset sibi magis ad meritum, decrevit primò præsentiam adire Domini & patris omnium summi Pontificis Domini Joannis Papæ 22. cujus benedictione obedientiæque recepta cum societate fratrum secum ire volentium ad partes infidelium se transferret: Cùmque sic eundo versus summum Pontificem, non multum distaret à civitate Pisana, in quadam via occurrit sibi quidam senex in habitu peregrini eum salutans ex nomine, Ave (inquiens) frater Odorice: Et cùm frater quæreret quo modo ipsius haberet noticiam? Respondit, Dum eras in India novi te, tuumque novi sanctum propositum; Sed & tu modò. ad conventum undè venisti revertere, quia die sequenti decimo ex hoc mundo migrabis. Verbis igitur senis attonitus & stupefactus, præsertim cùm Senex ille statim post dictum ab ejus aspectu disparuit; reverti decrevit; Et reversus est in bona prosperitate nullam sentiens gravedinem corporis, seu aliquam infirmitatem; Cùmque esset in conventu suo Utinensi. N. in provincia Paduana decimo die, prout facta sibi fuit revelatio, accepta comunione, ipsoque ad Deum disponente, etiam corpore existens incolumis in Domino foeliciter requievit: Cujus

A.D.
1330.

THE ENGLISH VOYAGES

sacer obitus Domino summo Pontifici præfato sub manu Notarii publici transmittitur; qui sic scribit.

Anno Domini 1331. decima quarta die mensis Januarii obiit in Christo Beatus Odoricus ordinis fratrum Minorum, cujus precibus omnipotens Deus multa, & varia miracula demonstravit; quæ ego Guetelus notarius communis Utini, filius domini Damiani de portu Gruario, de mandato & voluntate nobilis viri Domini Conradi de Buardigio Castaldionis, & consilii Utini, scripsi, sicut potui, bona fide, & fratribus Minoribus exemplum dedi; sed non de omnibus, quia sunt innumerabilia, & mihi difficilia ad scribendum.

Here beginneth the journall of Frier Odoricus, one of the order of the Minorites, concerning strange things which hee sawe among the Tartars of the East.



Pera.

Trapesunda.

[II. i. 54.]

Albeit many and sundry things are reported by divers authors concerning the fashions and conditions of this world: notwithstanding I frier Odoricus of Friuli, de portu Vahonis being desirous to travel unto the forrein and remote nations of infidels, sawe and heard great and miraculous things, which I am able truely to avouch. First of al therefore sayling from Pera by Constantinople, I arrived at Trapesunda. This place is right commodiously situate, as being an haven for the Persians and Medes, and other countreis beyonde the sea. In this lande I behelde with great delight a very strange spectacle, namely a certaine man leading about with him more then foure thousande partriges. The man himselfe walked upon the ground, and the partriges flew in the aire, which he ledde unto a certaine castle called Zavena, being three dayes journey distant from Trapesunda. The saide partriges were so tame, that when the man was desirous to lie downe and rest, they

FRIAR BEATUS ODORICUS

A.D.
1330.

would all come flocking about him like chickens. And so hee led them unto Trapesunda, and unto the palace of the Emperour, who tooke as many of them as he pleased, and the rest the saide man carried unto the place from whence he came. In this citie lyeth the body of Athanasius, upon the gate of the citie. And then I passed on further unto Armenia major, to a certaine citie called Azaron, which had bene very rich in olde time, but now the Tartars have almost layed it waste. In the saide citie there was abundance of bread and flesh, and of all other victuals except wine and frutes. This citie also is very colde, and is reported to be higher situated, then any other city in the world. It hath most wholesome and sweete waters about it: for the veines of the said waters seeme to spring and flow from the mighty river of Euphrates, which is but a dayes journey from the saide city. Also, the said citie stands directly in the way to Tauris. And I passed on unto a certaine mountaine called Sobissacalo. In the foresaide countrey there is the very same mountaine whereupon the Arke of Noah rested: unto the which I would willingly have ascended, if my company would have stayed for me. Howbeit the people of that countrey report, that no man could ever ascend the said mountaine, because (say they) it pleaseth not the highest God. And I travailed on further unto Tauris that great and royal city, which was in old time called Susis. This city is accompted for traffique of marchandize the chiefe city of the world: for there is no kinde of victuals, nor any thing else belonging unto marchandize, which is not to be had there in great abundance. This city stands very commodiously: for unto it all the nations of the whole worlde in a maner may resort for traffique. Concerning the said citie, the Christians in those parts are of opinion, that the Persian Emperour receives more tribute out of it, then the King of France out of all his dominions. Neare unto the said city there is a salt-hill yeelding salt unto the city: and of

*The citie of
Azaron in Ar-
menia major.*

Sobissacalo.

*Tauris a citie
of Persia.*

A.D.
1330.

THE ENGLISH VOYAGES

that salt ech man may take what pleaseth him, not paying ought to any man therefore. In this city many Christians of all nations do inhabite, over whom the Saracens beare rule in all things. Then I traueiled on further unto a city called *Soldania, wherein the Persian Emperour lieth all Sommer time : but in winter hee takes his progresse unto another city standing upon the Sea called *Baku. Also the foresaid city is very great and colde, having good and holesome waters therein, unto the which also store of marchandize is brought. Moreover I travelled with a certaine company of Caravans toward upper India : and in the way, after many dayes journey, I came unto the citie of the three wise men called *Cassan, which is a noble and renowned city, saving that the Tartars have destroyed a great part thereof, and it aboundeth with bread, wine, and many other commodities. From this city unto Jerusalem (whither the three foresaid wisemen were miraculously led) it is fiftie dayes journey. There be many wonders in this citie also, which, for brevitie sake, I omit. From thence I departed unto a certaine city called *Geste, whence the Sea of Sand is distant, one dayes journey, which is a most wonderfull and dangerous thing. In this city there is abundance of all kinds of victuals, and especially of figs, reisis, and grapes ; more (as I suppose) then in any part of the whole world besides. This is one of the three principall cities in all the Persian Empire. Of this city the Saracens report, that no Christian can by any meanes live therein above a yeere. Then passing many dayes journey on forward, I came unto a certaine citie called *Comum, which was an huge and mightie city in olde time, conteyning well nigh fiftie miles in circuite, and hath done in times past great damage unto the Romanes. In it there are stately palaces altogether destitute of inhabitants, notwithstanding it aboundeth with great store of victuals. From hence traueiling through many countreys, at length I came unto the land of Job named Hus, which is full of all kinde of victuals, and very pleasantly situated. There-

FRIAR BEATUS ODORICUS

A.D.
1330.

abouts are certaine mountaines having good pastures for cattell upon them. Here also Manna is found in great abundance. Foure partridges are here solde for lesse then a groat. In this countrey there are most comely olde men. Here also the men spin and card, and not the women. This land bordereth upon the North part of Chaldæa.

Of the maners of the Chaldæans, and of India.

FROM thence I traveled into Chaldæa, which is a great kingdome, and I passed by the tower of Babel. This region hath a language peculiar unto it selfe, and there are beautifull men, and deformed women. The men of the same countrey use to have their haire kempt, and trimmed like unto our women: and they weare golden turbants upon their heades richly set with pearle, and pretious stones. The women are clad in a course smock onely reaching to their knees, and having long sleeves hanging downe to the ground. And they goe barefooted, wearing breeches which reach to the ground also. They weare no attire upon their heads, but their haire hangs disheveled about their eares: and there be many other strange things also. From thence I came into the lower India, which the Tartars overran and wasted. And in this countrey the people eat dates for the most part, whereof 42. li. are there sold for lesse then a groat. I passed further also many dayes journey unto the Ocean sea, and the first land where I arrived, is called *Ormes, being well fortified, and having great store of marchandize and treasure therein. Such and so extreme is the heat in that countrey, that the privities of men come out of their bodies and hang downe even unto their mid-legs. And therefore the inhabitants of the same place, to preserve their owne lives, do make a certaine ointment, and anointing their privie members therewith, do lap them up in certaine bags fastened unto their bodies, for otherwise they must needs die. Here also they use a kinde of Bark or shippe called Jase being compact together onely

*The tower of
Babel.*

[II. i. 55.]

Ormus.

A.D.

1330.

THE ENGLISH VOYAGES

*Thana, where-
of Frederick
Cæsar maketh
mention.*

with hempe. And I went on board into one of them, wherein I could not finde any yron at all, and in the space of 28. dayes I arrived at the city of Thana, wherein foure of our Friars were martyred for the faith of Christ. This countrey is well situate, having abundance of bread and wine, and of other victuals therein. This kingdome in olde time was very large and under the dominion of king Porus, who fought a great battel with Alexander the great. The people of this countrey are idolaters worshipping fire, serpents and trees. And over all this land the Saracens do beare rule, who tooke it by maine force, and they themselves are in subjection unto king Daldilus. There be divers kinds of beasts, as namely blacke lyons in great abundance, and apes also, and monkeis, and battes as bigge as our doves. Also there are mise as bigge as our countrey dogs, and therefore they are hunted with dogs, because cats are not able to incounter them. Moreover, in the same countrey every man hath a bundle of great boughs standing in a water-pot before his doore, which bundle is as great as a piller, and it will not wither, so long as water is applied thereunto: with many other novelties and strange things, the relation whereof would breed great delight.

How peper is had: and where it groweth.

Malabar.

*Or, Alan-
drina.*

Moreover, that it may be manifest how peper is had, it is to be understood that it groweth in a certaine kingdome whereat I my selfe arrived, being called * Minibar, and it is not so plentiful in any other part of the worlde as it is there. For the wood wherein it growes conteineth in circuit 18. dayes journey. And in the said wood or forrest there are two cities, one called * Flandrina, and the other Cyncilim. In Flandrina both Jewes and Christians doe inhabite, betweene whom there is often contention and warre: howbeit the Christians overcome the Jewes at all times. In the foresaid wood pepper is had after this maner: first it groweth in leaves like unto pot-hearbs, which they plant neere unto great trees

FRIAR BEATUS ODORICUS

A.D.
1330.

as we do our vines, and they bring forth pepper in clusters, as our vines doe yeeld grapes, but being ripe, they are of a greene colour, and are gathered as we gather grapes, and then the graines are layed in the Sunne to be dried, and being dried are put into earthen vessels: and thus is pepper made and kept. Now, in the same wood there be many rivers, wherein are great store of Crocodiles, and of other serpents, which the inhabitants thereabout do burne up with straw and with other dry fewel, and so they go to gather their pepper without danger. At the South end of the said forrest stands the city of Polumbrum, which aboundeth with marchandize of all kinds. All the inhabitants of that countrey do worship a living oxe, as their god, whom they put to labour for sixe yeres, and in the seventh yere they cause him to rest from al his worke, placing him in a solemne and publique place, and calling him an holy beast. Moreover they use this foolish ceremonie: Every morning they take two basons, either of silver, or of gold, and with one they receive the urine of the oxe, and with the other his dung. With the urine they wash their face, their eyes, and all their five senses. Of the dung they put into both their eyes, then they annoint the bals of their cheeks therewith, and thirdly their breast: and then they say that they are sanctified for all that day; And as the people doe, even so doe their King and Queene. This people worshippeth also a dead idole, which, from the navel upward, resembleth a man, and from the navel downeward an oxe. The very same Idol delivers oracles unto them, and sometimes requireth the blood of fourtie virgins for his hire. And therefore the men of that region do consecrate their daughters and their sonnes unto their idols, even as Christians do their children unto some Religion or Saint in heaven. Likewise they sacrifice their sonnes and their daughters, and so, much people is put to death before the said Idol by reason of that accursed ceremony. Also, many other hainous and abominable villanies doeth that brutish beastly people commit: and I sawe many

Polumbrum.

A.D.
1330.

THE ENGLISH VOYAGES

*The burning
of their dead.*

[II. i. 56.]

*Mobar, or
Maliapor.*

moe strange things among them which I meane not here to insert. Another most vile custome the foresaide nation doeth retaine: for when any man dieth they burne his dead corps to ashes: and if his wife surviveth him, her they burne quicke, because (say they) she shall accompany her husband in his tilthe and husbandry, when he is come into a new world. Howbeit the said wife having children by her husband, may if she will, remaine still alive with them, without shame or reproch: notwithstanding, for the most part, they all of them make choice to be burnt w^t their husbands. Now, albeit the wife dieth before her husband, that law bindeth not the husband to any such inconvenience, but he may mary another wife also. Likewise, ye said nation hath another strange custome, in that their women drink wine, but their men do not. Also the women have the lids & brows of their eyes & beards shaven, but the men have not: with many other base & filthy fashions which the said women do use contrary to the nature of their sexe. From that kingdom I traveled 10. daies journey unto another kingdome called Mobar, which containeth many cities. Within a certaine church of the same countrey, the body of S. Thomas the Apostle is interred, the very same church being full of idols: and in 15. houses round about the said Church, there dwell certaine priests who are Nestorians, that is to say, false, and bad Christians, and schismatiques.

Of a strange and uncouth idole: and of certaine customes and ceremonies.

IN the said kingdome of Mobar there is a wonderfull strang idole, being made after the shape and resemblance of a man, as big as the image of our Christopher, & consisting all of most pure and glittering gold. And about the neck thereof hangeth a silke riband, ful of most rich & precious stones, some one of which is of more value then a whole kingdome. The house of this idol is all of beaten gold, namely the rooffe, the pave-

FRIAR BEATUS ODORICUS

A.D.
1330.

ment, and the sieling of the wall within and without. Unto this idol the Indians go on pilgrimage, as we do unto S. Peter. Some go with halters about their necks, some with their hands bound behind them, some other with knives sticking on their armes or legs : and if after their peregrination, the flesh of their wounded arme festereth or corrupteth, they esteeme that limme to be holy, & thinke that their God is wel pleased with them. Neare unto the temple of that idol is a lake made by the hands of men in an open & common place, whereinto the pilgrimes cast gold, silver, & precious stones, for the honour of the idol and the repairing of his temple. And therfore when any thing is to be adorned or mended, they go unto this lake taking up the treasure which was cast in. Moreover at every yerely feast of the making or repairing of the said idol, the king and queene, with the whole multitude of the people, & all the pilgrimes assemble themselves, & placing the said idol in a most stately & rich chariot, they cary him out of their temple with songs, & with all kind of musical harmonie, & a great company of virgins go procession-wise two and two in a rank singing before him. Many pilgrims also put themselves under the chariot wheelles, to the end that their false god may go over them : and al they over whom the chariot runneth, are crushed in pieces, & divided asunder in the midst, and slaine right out. Yea, & in doing this, they think themselves to die most holily & securely, in the service of their god. And by this meanes every yere, there die under the said filthy idol, mo then 500. persons, whose carkases are burned, and their ashes are kept for reliques, because they died in that sort for their god. Moreover they have another detestable ceremony. For when any man offers to die in the service of his false god, his parents, & all his friends assemble themselves together with a consort of musicians, making him a great & solemne feast : which feast being ended, they hang 5. sharpe knives about his neck carying him before the idol, & so soone as he is come thither, he

A.D.

1330.

THE ENGLISH VOYAGES

*Perhaps he
meaneth Co-
mori.*

Sumatra.

Java.

[II. i. 57.]

taketh one of his knives crying with a loud voice, For the worship of my god do I cut this my flesh, and then he casteth the morsel which is cut, at ye face of his idol: but at the very last wound wherewith he murthereth himselfe, he utterth these words: Now do I yeeld my self to death in the behalfe of my god, and being dead, his body is burned, & is esteemed by al men to be holy. The king of the said region is most rich in gold, silver, and precious stones, & there be the fairest unions in al the world. Traveling from thence by the Ocean sea 50. daies journey southward, I came unto a certain land named Lammori, where, in regard of extreeme heat, the people both men and women go stark-naked from top to toe: who seeing me apparelled scoffed at me, saying, that God made Adam & Eve naked. In this countrey al women are common, so that no man can say, this is my wife. Also when any of the said women beareth a son or a daughter, she bestowes it upon any one that hath lien with her, whom she pleaseth. Likewise al the land of that region is possessed in common, so that there is not mine & thine, or any propriety of possession in the division of lands: howbeit every man hath his owne house peculiar unto himselfe. Mans flesh, if it be fat, is eaten as ordinarily there, as beefe in our country. And albeit the people are most lewd, yet the country is exceeding good, abounding with al commodities, as flesh, corne, rise, silver, gold, wood of aloes, Campheir, and many other things. Marchants comming unto this region for traffique do usually bring w^t them fat men, selling them unto the inhabitants as we sel hogs, who immediatly kil & eat them. In this island towards the south, there is another kingdome called Simoltra, where both men and women marke themselves with red-hot yron in 12. sundry spots of their faces: and this nation is at continual warre with certaine naked people in another region. Then I traveled further unto another island called Java, the compasse whereof by sea is 3000. miles. The king of this lland hath 7. other crowned

kings under his jurisdiction. The said Iland is thoroughly inhabited, & is thought to be one of the principall Ilands of ye whole world. In the same Iland there groweth great plenty of cloves, cubibez, and nutmegs, and in a word all kinds of spices are there to be had, and great abundance of all victuals except wine. The king of the said land of Java hath a most brave and sumptuous pallace, the most loftily built, that ever I saw any, & it hath most high greeses & stayers to ascend up to the roomes therein contained, one stayre being of silver, & another of gold, throughout the whole building. Also the lower roomes were paved all over with one square plate of silver, & another of gold. All the wals upon the inner side were seeled over with plates of beaten gold, wherupon were ingraven ye pictures of knights, having about their temples, ech of them a wreath of golde, adorned with precious stones. The roofof the palace was of pure gold. With this king of Java the great Can of Catay hath had many conflictcs in war: whom notwithstanding the said king hath alwayes overcome & vanquished.

Of certaine trees yeelding meale, hony, and
poyson.

NEere unto the said Iland is another countrey called Panten, or Tathalamasin. And the king of the same country hath many Ilands under his dominion. In this land there are trees yeelding meale, hony, & wine, & the most deadly poison in all ye whole world: for against it there is but one only remedy: & that is this: if any man hath taken of ye poyson, & would be delivered from the danger therof, let him temper the dung of a man in water, & so drinke a good quantitie thereof, & it expels the poyson immediatly, making it to avoid at the fundement. Meale is produced out of the said trees after this maner. They be mighty huge trees, and when they are cut with an axe by the ground, there issueth out of the stocke a certain licour like unto gumme, which they take

A.D.
1330.

THE ENGLISH VOYAGES

*A sea running
still South-
ward.*

and put into bags made of leaves, laying them for 15 daies together abroad in the sun, & at the end of those 15 dayes, when the said licour is thoroughly parched, it becommeth meale. Then they steepe it first in sea water, washing it afterward with fresh water, and so it is made very good & savorie paste, wherof they make either meat or bread, as they thinke good. Of which bread I my selfe did eate, & it is fayrer without & somewhat browne within. By this country is the sea called Mare mortuum, which runneth continually Southward, into ye which whosoever falleth is never seene after. In this country also are found canes of an incredible length, namely of 60 paces high or more, & they are as bigge as trees. Other canes there be also called Cassan, which overspread the earth like grasse, & out of every knot of them spring foorth certaine branches, which are continued upon the ground almost for the space of a mile. In the sayd canes there are found certaine stones, one of which stones, whosoever carryeth about with him, cannot be wounded with any yron: & therefore the men of that country for the most part, carry such stones with them, whithersoever they goe. Many also cause one of the armes of their children, while they are yong, to be launced, putting one of the said stones into the wound, healing also, and closing up the said wound with the powder of a certaine fish (the name whereof I do not know) which powder doth immediatly consolidate and cure the said wound. And by the vertue of these stones, the people aforesaid doe for the most part triumph both on sea and land. Howbeit there is one kind of stratageme, which the enemies of this nation, knowing the vertue of the sayd stones, doe practise against them: namely, they provide themselves armour of yron or steele against their arrowes, & weapons also poisoned with the poyson of trees, & they carry in their hands wooden stakes most sharpe & hard-pointed, as if they were yron: likewise they shoot arrowes without yron heads, and so they confound & slay some of their un-

FRIAR BEATUS ODORICUS

A.D.
1330.

armed foes trusting too securely unto the vertue of their stones. Also of the foresayd canes called Cassan they make sayles for their ships, and litle houses, and many other necessities. From thence after many dayes travell, I arrived at another kingdome called Campa, a most beautiful and rich countrey, & abounding with all kind of victuals: the king wherof, at my being there, had so many wives & concubines, that he had 300 sonnes & daughters by them. This king hath 10004 tame Elephants, which are kept even as we keepe droves of oxen, or flocks of sheepe in pasture.

*Sayles ma
of reedes.*

Campa.

Of the abundance of fishes, which cast themselves upon the shore.

IN this countrey there is one strange thing to be observed, y^e every several kind of fishes in those seas come swimming towards the said countrey in such abundance, that, for a great distance into the sea, nothing can be seene but ye backs of fishes: which, casting themselves upon the shore when they come neere unto it, do suffer men, for the space of 3. daies, to come & to take as many of them as they please, & then they returne againe unto the sea. After that kind of fishes comes another kind, offering it selfe after the same maner, and so in like sort all other kinds whatsoever: notwithstanding they do this but once in a yere. And I demaunded of the inhabitants there, how, or by what meanes this strange accident could come to passe? They answered, that fishes were taught, even by nature, to come & to do homage unto their Emperour. There be Tortoises also as bigge as an oven. Many other things I saw which are incredible, unlesse a man should see them with his own eies. In this country also dead men are burned, & their wives are burned alive with them, as in the city of Polumbrum above mentioned: for the men of that country say that she goeth to accompany him in another world, that he should take none other wife in mariage. Moreover I traveled on

Tortoises.
[II. i. 58.]

A.D.
1330.

THE ENGLISH VOYAGES

Moumoran. further by the ocean-sea towards the south, & passed through many countries and islands, wherof one is called Moumoran, & it containeth in compasse ii. M. miles, wherin men & women have dogs faces, and worship an ox for their god : and therefore every one of them cary the image of an ox of gold or silver upon their foreheads. The men and the women of this country go all naked, saving that they hang a linen cloth before their privities. The men of the said country are very tall and mighty, and by reason that they goe naked, when they are to make battell, they cary yron or steele-targets before them, which do cover and defend their bodies from top to toe : and whomsoever of their foes they take in battel not being able to ransom himselfe for money, they presently devoure him : but if he be able to redeeme himselfe for money, they let him go free. Their king weareth about his necke 300. great and most beautifull unions, and saith every day 300. prayers unto his god. He weareth upon his finger also a stone of a span long, which seemeth to be a flame of fire, and therefore when he weareth it, no man dare once approach unto him : and they say that there is not any stone in the whole world of more value then it. Neither could at any time the great Tartarian Emperour of Katay either by force, money, or policie obtaine it at his hands : notwithstanding that he hath done the utmost of his indeavour for this purpose.

Of the island of Sylan : and of the mountaine where Adam mourned for his sonne Abel.

I Passed also by another island called Sylan, which containeth in compasse above ii. M. miles : wherin are an infinit number of serpents, & great store of lions, beares, & al kinds of ravening & wild beasts, and especially of elephants. In the said country there is an huge mountaine, whereupon the inhabitants of that region do report that Adam mourned for his son Abel ye space of 500. yeres. In the midst of this mountain

FRIAR BEATUS ODORICUS

A.D.
1330.

there is a most beautiful plain, wherin is a litle lake conteining great plenty of water, which water ye inhabitants report to have proceeded from the teares of Adam & Eve : howbeit I proved that to be false, because I saw the water flow in the lake. This water is ful of hors-leeches, & blood-suckers, & of precious stones also : which precious stones the king taketh not unto his owne use, but once or twice every yere he permitteth certaine poore people to dive under the water for ye said stones, & al that they can get he bestoweth upon them, to the end they may pray for his soule. But y^t they may with lesse danger dive under the water, they take limons which they pil, anointing themselves throughly with the juice therof, & so they may dive naked under ye water, the hors-leeches not being able to hurt them. From this lake the water runneth even unto the sea, and at a low ebbe the inhabitants dig rubies, diamonds, pearls, & other pretious stones out of the shore : wherupon it is thought, that ye king of this island hath greater abundance of pretious stones, then any other monarch in the whole earth besids. In the said country there be al kinds of beasts and foules : & the people told me, that those beasts would not invade nor hurt any stranger, but only the natural inhabitants. I saw in this island fowls as big as our country geese, having two heads, and other miraculous things, which I will not here write off. Traveling on further toward the south, I arrived at a certain island called Bodin, which signifieth in our language unclean. In this island there do inhabit most wicked persons, who devour & eat raw flesh committing al kinds of uncleannes & abominations in such sort, as it is incredible. For the father eateth his son, & the son his father, the husband his owne wife, & the wife her husband : and that after this maner. If any mans father be sick, the son straight goes unto the sooth-saying or prognosticating priest, requesting him to demand of his god, whether his father shall recover of that infirmity or no ? Then both of them

Or, Dadin.

A.D.
1330.

THE ENGLISH VOYAGES

[II. i. 59.]

go unto an idol of gold or of silver, making their praier unto it in maner folowing: Lord, thou art our god, & thee we do adore, beseeching thee to resolve us, whether such a man must die, or recover of such an infirmity or no? Then the diuel answereth out of ye foresaid idol: if he saith (he shal live) then returneth his son and ministreth things necessary unto him, til he hath attained unto his former health: but if he saith (he shal die) then goes ye priest unto him, & putting a cloth into his mouth doth strangle him therewith: which being done, he cuts his dead body into morsels, & al his friends and kinsfolks are invited unto the eating thereof, with musique and all kinde of mirth: howbeit his bones are solemnely buried. And when I found fault with that custome demanding a reason thereof, one of them gave me this answe: this we doe, least the wormes should eat his flesh, for then his soule should suffer great torments, neither could I by any meanes remoove them from that errour. Many other novelties and strange things there bee in this countrey, which no man would credite, unles he saw them with his owne eyes. Howbeit, I (before almighty God) do here make relation of nothing but of that only, whereof I am as sure, as a man may be sure. Concerning the foresaid islands I inquired of divers wel-experienced persons, who al of them, as it were with one consent, answered me saying, That this India contained 4400. islands under it, or within it: in which islands there are sixtie and foure crowned kings: and they say moreover, that the greater part of those islands are wel inhabited. And here I conclude concerning that part of India.

Or, China. Of the upper India: and of the province of Mancy.

First of al therefore, having traveled many dayes journey upon the Ocean-sea toward the East, at length I arrived at a certaine great province called

FRIAR BEATUS ODORICUS

A.D.
1330.

Mancy, being in Latine named India. Concerning this India I inquired of Christians, of Saracens, & of Idolaters, and of al such as bare any office under the great Can. Who all of them with one consent answered, that this province of Mancy hath mo then 2000. great cities within the precincts thereof, & that it aboundeth with all plenty of victuals, as namely with bread, wine, rise, flesh, and fish. All the men of this province be artificers & marchants, who, though they be in never so extreme penurie, so long as they can helpe themselves by the labor of their hands, wil never beg almes of any man. The men of this province are of a faire and comely personage, but somewhat pale, having their heads shaven but a litle: but the women are the most beautiful under the sunne. The first city of ye said India which I came unto, is called Ceuskalon, which being a daies journey distant from the sea, stands upon a river, the water whereof, nere unto the mouth, where it exonerateth it selfe into the sea, doth overflow the land for the space of 12. daies journey. All the inhabitants of this India are worshippers of idols. The foresaid city of Ceuskalon hath such an huge navy belonging thereunto, that no man would beleeve it unlesse he should see it. In this city I saw 300.li. of good & new ginger sold for lesse then a groat. There are the greatest, and the fairest geese, & most plenty of them to be sold in al the whole world, as I suppose: they are as white as milke, and have a bone upon the crowne of their heads as bigge as an egge, being of the colour of blood: under their throat they have a skin or bag hanging downe halfe a foot. They are exceeding fat & wel sold. Also they have ducks and hens in that country, one as big as two of ours. There be monstrous great serpents likewise, which are taken by the inhabitants & eaten: whereupon a solemne feast among them without serpents is nought set by: and to be briefe, in this city there are al kinds of victuals in great abundance. From thence I passed by many cities & at length I came unto a city

Or, Ceuskala.

*He meaneth
Pellicans,
which the
Spaniards cal
Alcatrazzi.*

A.D.

1330.

Or, *Zaiton*.

THE ENGLISH VOYAGES

named Caitan, wherin ye friers Minorites have two places of aboad, unto the which I transported the bones of the dead friers, which suffred martyrdom for the faith of Christ, as it is above mentioned. In this city there is abundance of al kind of victuals very cheap. The said city is as big as two of Bononia, & in it are many monasteries of religious persons, al which do worship idols. I my selfe was in one of those Monasteries, & it was told me, that there were in it iii. M. religious men, having xi. M. idols : and one of ye said idols which seemed unto me but litle in regard of the rest, was as big as our Christopher. These religious men every day do feed their idol-gods : wherupon at a certaine time I went to behold the banquet : and indeed those things which they brought unto them were good to eat, & fuming hote, insomuch that the steame of the smoke thereof ascended up unto their idols, & they said that their gods were refreshed with the smoke : howbeit all the meat they conveyed away, eating it up their owne selves, and so they fed their dumb gods with the smoke onely.

Of the citie Fuco.

TRaveling more eastward, I came unto a city named Fuco, which conteineth 30. miles in circuit, wherin be exceeding great & faire cocks, and al their hens are as white as the very snow, having wol in stead of feathers, like unto sheep. It is a most stately & beautiful city & standeth upon the sea. Then I went 18. daies journey on further, & passed by many provinces & cities, and in the way I went over a certain great mountaine, upon ye one side whereof I beheld al living creatures to be as black as a cole, & the men and women on that side differed somewhat in maner of living from others : howbeit, on the other side of the said hil every living thing was snow-white, & the inhabitants in their maner of living, were altogether unlike unto others. There, all married women cary in token that they have husbands, a great trunke of horne upon their heads. From thence I

FRIAR BEATUS ODORICUS

A.D.
1330.

traveiled 18. dayes journey further, and came unto a certaine great river, and entered also into a city, whereunto belongeth a mighty bridge to passe the said river. And mine hoste with whom I sojourned, being desirous to shew me some sport, said unto me : Sir, if you will see any fish taken, goe with me. Then hee led me unto the foresaid bridge, carying in his armes with him certaine dive-doppers or water-foules, bound unto a company of poles, and about every one of their necks he tied a threed, least they should eat the fish as fast as they tooke them : and he caried 3. great baskets with him also : then loosed he the dive-doppers from the poles, which presently went into the water, & within lesse then the space of one houre, caught as many fishes as filled the 3. baskets : which being full, mine hoste untied the threeds from about their neckes, and entering the second time into the river they fed themselves with fish, and being satisfied they returned and suffered themselves to be bound unto the saide poles as they were before. And when I did eate of those fishes, me thought they were exceeding good. Travailing thence many dayes journeys, at length I arrived at another city called *Canasia, which signifieth in our language, the city of heaven. Never in all my life did I see so great a citie ; for it containeth in circuit an hundreth miles : neither sawe I any plot thereof, which was not throughly inhabited : yea, I sawe many houses of tenne or twelve stories high, one above another. It hath mightie large suburbs containing more people then the citie it selfe. Also it hath twelve principall gates : and about the distance of eight miles, in the high way unto every one of the saide gates standeth a city as big by estimation as Venice, and Padua. The foresaid city of Canasia is situated in waters or marshes, which alwayes stand still neither ebbing nor flowing : howbeit it hath a defence for the winde like unto Venice. In this citie there are mo then 10002. bridges, many whereof I numbred and passed over them : and upon every of those bridges stand certaine watch-

A great river.

Foules catching fish.

[II. i. 60.]

Or Cansai, or Quinzai.

The Italian copy in Ramusius, hath 11000. bridges.

A.D.
1330.

THE ENGLISH VOYAGES

men of the citie, keeping continuall watch and ward about the said city, for the great Can the Emperour of Catay. The people of this countrey say, that they have one duetie injoynd unto them by their lord : for every fire payeth one Balis in regard of tribute : and a Balis is five papers or pieces of silke, which are worth one floren and an halfe of our coine. Tenne or twelve households are accounted for one fire, and so pay tribute but for one fire onely. Al those tributary fires amount unto the number of 85. Thuman, with other foure Thuman of the Saracens, which make 89. in al ; And one Thuman consisteth 10000. fires. The residue of the people of the city are some of them Christians, some marchants, and some travelers through the countrey : whereupon I marvelled much howe such an infinite number of persons could inhabite and live together. There is great abundance of victuals in this citie, as namely of bread and wine, and especially of hogs-flesh, with other necessities.

Of a Monastery where many strange beastes of divers kindes doe live upon an hill.

IN the foresaide citie foure of our friers had converted a mighty and riche man unto the faith of Christ, at whose house I continually abode, for so long time as I remained in the citie. Who upon a certaine time saide unto me : Ara, that is to say, Father, will you goe and beholde the citie ? And I said, yea. Then embarked we our selves, and directed our course unto a certaine great Monastery : where being arrived, he called a religious person with whom he was acquainted, saying unto him concerning me : this Raban Francus, that is to say, this religious Frenchman commeth from the Westerne parts of the world, and is now going to the city of Cambaleth to pray for the life of the great Can, and therefore you must shew him some rare thing, that when hee returnes into his owne countrey, he may say, this strange sight or novelty have I seene in the city of Canasia. Then the said religious man tooke two great

FRIAR BEATUS ODORICUS

A.D.
1330.

baskets full of broken reliques which remained of the table, and led me unto a little walled parke, the doore whereof he unlocked with his key, and there appeared unto us a pleasant faire greene plot, into the which we entred. In the said greene stands a litle mount in forme of a steeple, replenished with fragrant herbes, and fine shady trees. And while we stood there, he tooke a cymball or bell, and rang therewith, as they use to ring to dinner or bevoir in cloisters, at the sound whereof many creatures of divers kinds came downe from the mount, some like apes, some like cats, some like monkeys; and some having faces like men. And while I stood beholding of them, they gathered themselves together about him, to the number of 4200. of those creatures, putting themselves in good order, before whom he set a platter, and gave them the said fragments to eat. And when they had eaten he rang upon his cymbal the second time, and they al returned unto their former places. Then, wondring greatly at the matter, I demanded what kind of creatures those might be? They are (quoth he) the soules of noble men which we do here feed, for the love of God who governeth the world: and as a man was honorable or noble in this life, so his soule after death, entreth into the body of some excellent beast or other, but the soules of simple and rusticall people do possesse the bodies of more vile and brutish creatures. Then I began to refute that foule error: howbeit my speach did nothing at all prevaile with him: for hee could not be perswaded that any soule might remaine without a body. From thence I departed unto a certaine citie named Chilenso, the walls whereof contained 40. miles in circuit. In this city there are 360. bridges of stone, the fairest that ever I saw: and it is wel inhabited, having a great navie belonging thereunto, & abounding with all kinds of victuals and other commodities. And thence I went unto a certaine river called Thalay, which, where it is most narrow, is 7. miles broad: and it runneth through the midst of the land of Pygmæi, whose chiefe city is

Chilenso.

Thalay.

A.D.

1330.

Cakam.

[II. i. 61.]

THE ENGLISH VOYAGES

Janzu.

called Cakam, and is one of the goodliest cities in the world. These Pigmæans are three of my spans high, and they make larger and better cloth of cotten and silke, then any other nation under the sunne. And coasting along by the saide river, I came unto a certaine citie named Janzu, in which citie there is one receptacle for the Friers of our order, and there be also three Churches of the Nestorians. This Janzu is a noble and great citie, containing 48 Thuman of tributarie fiers, and in it are all kindes of victuals, and great plenty of such beastes, foules and fishes, as Christians doe usually live upon. The lord of the same citie hath in yeerely revenues for salt onely, fiftie Thuman of Balis, and one balis is worth a floren and a halfe of our coyne: insomuch that one Thuman of balis amounteth unto the value of fifteene thousand florens. Howbeit the sayd lord favoureth his people in one respect, for sometimes he forgiveth them freely two hundred Thuman, least there should be any scarcity or dearth among them. There is a custome in this citie, that when any man is determined to banquet his friends, going about unto certaine tavernes or cookes houses appointed for the same purpose, he sayth unto every particular hoste, you shall have such, and such of my friendes, whom you must intertaine in my name, and so much I will bestowe upon the banquet. And by that meanes his friendes are better feasted at diverse places, then they should have beene at one. Tenne miles from the sayde citie, about the head of the foresayd river of Thalay, there is a certaine other citie called Montu, which hath the greatest navy that I saw in the whole world. All their ships are as white as snow, and they have banqueting houses in them, and many other rare things also, which no man would beleeve, unlesse he had seene them with his owne eyes.

Of the citie of Cambaleth.

TRaveiling eight dayes journey further by divers territories and cities, at length I came by fresh water unto a certaine citie named Leneyn, standing upon the river of *Karavoran, which runneth through the midst of Cataie, and doeth great harme in the countrey when it overfloweth the bankes, or breaketh forth of the chanell. From thence passing along the river Eastward, after many dayes travell, and the sight of divers cities, I arrived at a citie called *Sumakoto, which aboundeth more with silke then any other citie in the world: for when there is great scarcitie of silke, fortie pound is sold for lesse then eight groates. In this citie there is abundance of all merchandize, and of all kindes of victuals also, as of bread, wine, flesh, fish, with all choise and delicate spices. Then travailing on still towards the East by many cities, I came unto the noble and renowned citie of Cambaleth, which is of great antiquitie, being situate in the province of Cataie. This citie the Tartars tooke, and neere unto it within the space of halfe a mile, they built another citie called Caido. The citie of Caido hath twelve gates, being each of them two miles distant from another. Also the space lying in the midst betweene the two foresayd cities is very well and thoroughly inhabited, so that they make as it were but one citie betweene them both. The whole compasse or circuit of both cities together, is 40. miles. In this citie the great emperour Can hath his principall seat, and his Imperiall palace, the wals of which palace containe foure miles in circuit: and neere unto this his palace are many other palaces and houses of his nobles which belong unto his court. Within the precincts of the sayd palace Imperiall, there is a most beautifull mount, set and replenished with trees, for which cause it is called the Greene mount, having a most royall and sumptuous palace standing thereupon, in which, for the most part, the great Can is resident. Upon the one side of the

*Karamoron.**Sumakoto.*

A.D.
1330.

THE ENGLISH VOYAGES

sayd mount there is a great lake, whereupon a most stately bridge is built, in which lake is great abundance of geese, ducks, and all kindes of water foules: and in the wood growing upon the mount there is great store of all birds, and wilde beasts. And therefore when the great Can will solace himselfe with hunting or hauking, he needs not so much as once to step forth of his palace. Moreover, the principall palace, wherein he maketh his abode, is very large, having within it 14 pillers of golde, and all the walles thereof are hanged with red skinnes, which are sayd to be the most costly skinnes in all the world. In the midst of the palace standes a cisterne of two yards high, which consisteth of a pretious stone called Merdochas, and is wreathed about with golde, & at ech corner thereof is the golden image of a serpent, as it were, furiously shaking and casting forth his head. This cisterne also hath a kind of networke of pearle wrought about it. Likewise by the sayd cisterne there is drinke conveyed thorow certeine pipes and conducts, such as useth to be drunke in the emperors court, upon the which also there hang many vessels of golde, wherein, whosoever will may drinke of the sayd licour. In the foresayd palace there are many peacocks of golde: & when any Tartar maketh a banquet unto his lord, if the guests chance to clap their hands for joy and mirth, the sayd golden peacocks also will spread abroad their wings, and lift up their traines, seeming as if they danced: and this I suppose to be done by arte magike or by some secret engine under the ground.

[II. i. 62.] Of the glory and magnificence of the great Can.

MOreover, when the great emperor Can sitteth in his imperiall throne of estate, on his left hand sitteth his queene or empresse, and upon another inferior seate there sit two other women, which are to accompany the emperor, when his spouse is absent, but in the lowest place of all, there sit all the ladies of his kinred. All the married women weare upon their heads a kind of orna-

FRIAR BEATUS ODORICUS

A.D.
1330.

ment in shape like unto a mans foote, of a cubite and a halfe in length, and the lower part of the sayd foote is adorned with cranes feathers, and is all over thicke set with great and orient pearles. Upon the right hand of the great Can sitteth his first begotten sonne and heire apparant unto his empire, and under him sit all the nobles of the blood royall. There bee also foure Secretaries, which put all things in writing that the emperor speaketh. In whose presence likewise stand his Barons and divers others of his nobilitie, with great traines of folowers after them, of whom none dare speake so much as one word, unlesse they have obtained licence of the emperor so to doe, except his jesters and stage-players, who are appointed of purpose to solace their lord. Neither yet dare they attempt to doe ought, but onely according to the pleasure of their emperor, and as hee enjoyneth them by lawe. About the palace gate stand certaine Barons to keepe all men from treading upon the threshold of the sayd gate. When it pleaseth the great Can to solemnize a feast, he hath about him 14000. Barons, carying wreathes & litle crownes upon their heads, and giving attendance upon their lord, and every one of them weareth a garment of gold and precious stones, which is woorth ten thousand Florens. His court is kept in very good order, by governours of tens, governours of hundreds, and governours of thousands, insomuch that every one in his place performeth his duetie committed unto him, neither is there any defect to bee found. I Frier Odoricus was there present in person for the space of three yeeres, and was often at the sayd banquets; for we friers Minorites have a place of abroad appointed out for us in the emperors court, and are enjoined to goe and to bestow our blessing upon him. And I enquired of certaine Courtiers concerning the number of persons pertaining to the emperors court? And they answered mee, that of stage-players, musicians, and such like, there were eighteene Thuman at the least, and that the keepers of dogs, beasts and foules were

A.D.
1330.

THE ENGLISH VOYAGES

fifteene Thuman, and the physicians for the emperours body, were foure hundred; the Christians also were eight in number, together with one Saracen. At my being there, all the foresayd number of persons had all kind of necessaries both for apparell and victuals out of the emperours court. Moreover, when he will make his progresse from one countrey to another, hee hath foure troupes of horsemen, one being appointed to goe a dayes journey before, and another to come a dayes journey after him, the third to march on his right hand, and the fourth on his left, in the maner of a crosse, he himselfe being in the midst, and so every particular troupe have their daily journeys limited unto them, to the ende they may provide sufficient victuals without defect. Nowe the great Can himselfe is caried in maner following; hee rideth in a chariot with two wheeles, upon which a majesticall throne is built of the wood of Aloe, being adorned with gold and great pearles, and precious stones, and foure elephants bravely furnished doe drawe the sayd chariot, before which elephants foure great horses richly trapped and covered doe lead the way. Hard by the chariot on both sides thereof, are foure Barons laying hold and attending thereupon, to keepe all persons from approaching neere unto their emperour. Upon the chariot also two milke-white Jer-falcons doe sit, and seeing any game which hee would take, hee letteth them flie, and so they take it, and after this maner doeth hee solace himselfe as hee rideth. Moreover, no man dare come within a stones cast of the chariot, but such as are appointed. The number of his owne followers, of his wives attendants, and of the traine of his first begotten sonne and heire apparant, would seeme incredible unto any man, unlesse hee had seene it with his owne eyes. The foresayd great Can hath devided his Empire into twelve partes or Provinces, and one of the sayd provinces hath two thousand great cities within the precincts thereof. Whereupon his empire is of that length and breadth, that unto whatsoever part thereof he

FRIAR BEATUS ODORICUS

A.D.
1330.

intendeth his journey, he hath space enough for six moneths continual progresse, except his Islands which are at the least 5000.

Of certaine Innes or hospitals appointed for travellers throughout the whole empire.

THe foresayd Emperor (to the end that travellers may have all things necessary throughout his whole empire) hath caused certaine Innes to be provided in sundry places upon the high wayes, where all things pertaining unto victuals are in a continuall readinesse. And when any alteration or newes happen in any part of his Empire, if he chance to be farre absent from that part, his ambassadors upon horses or dromedaries ride post unto him, and when themselves and their beasts are weary, they blow their horne, at the noise whereof, the next Inne likewise provideth a horse and a man, who takes the letter of him that is weary, and runneth unto another Inne: and so by divers Innes, and divers postes, the report, which ordinarily could skarce come in 30. days, is in one naturall day brought unto the emperor: and therefore no matter of any moment can be done in his empire, but straightway he hath intelligence thereof. Moreover, when ye great Can himselfe will go on hunting, he useth this custome. Some twenty dayes journey from the citie of Kambaleth there is a forrest containing sixe dayes journey in circuit, in which forrest there are so many kinds of beasts and birds, as it is incredible to report. Unto this forrest, at the ende of every third or fourth yeere, himselfe with his whole traine resorteth, and they all of them together environ the sayd forrest, sending dogs into the same, which by hunting do bring forth the beasts: namely, lions and stags, and other creatures, unto a most beautifull plaine in the midst of the forrest, because all the beasts of the forrest doe tremble, especially at the cry of hounds. Then commeth the great Can himselfe, being caried upon three elephants, and shooteth five

[II. i. 63.]

THE ENGLISH VOYAGES

arrowes into the whole herd of beasts, and after him all his Barons, and after them the rest of his courtiers and family doe all in like maner discharge their arrowes also, and every mans arrow hath a sundry marke. Then they all goe unto the beasts which are slaine (suffering the living beasts to returne into the wood that they may have more sport with them another time) and every man enjoyeth that beast as his owne, wherein he findeth his arrow sticking.

Of the foure feasts which the great Can solemnizeth every yeere in his Court.

FOure great feasts in a yeere doeth the emperor Can celebrate : namely, the feast of his birth, the feast of his circumcision, the feast of his coronation, and the feast of his mariage. And unto these feasts he inviteth all his Barons, his stage-players, and all such as are of his kinred. Then the great Can sitting in his throne, all his Barons present themselves before him, with wreaths and crownes upon their heads, being diversly attired, for some of them are in greene, namely, the principall : the second are in red, and the third in yellow, and they hold each man in his hand a little Ivorie table of elephants tooth, and they are girt with golden girdles of halfe a foote broad, and they stand upon their feete keeping silence. About them stand the stage-players or musicians with their instruments. And in one of the corners of a certaine great pallace, all the Philosophers or Magicians remaine for certaine howers, and doe attend upon points or characters : and when the point and hower which the sayd Philosophers expected for, is come, a certaine crier crieth out with a loud voyce, saying, Incline or bowe your selves before your Emperour : with that all the Barons fall flat upon the earth. Then hee crieth out againe ; Arise all, and immediately they all arise. Likewise the Philosophers attend upon a point or character the second time, and when it is fulfilled, the crier crieth out amaine ; Put

FRIAR BEATUS ODORICUS

A.D.
1330.

your fingers in your eares : and foorthwith againe he
saith ; Plucke them out. Againe, at the third point
he crieth, Boulte this meale. Many other circumstances
also doe they performe, all which they say have some
certaine signification : howbeit, neither would I write
them, nor give any heed unto them, because they are
vaine and ridiculous. And when the musicians hower
is come, then the Philosophers say, Solemnize a feast
unto your Lord : with that all of them sound their
instruments, making a great and a melodious noyse.
And immediately another crieth, Peace, peace, and they
are all whist. Then come the women-musicians and
sing sweetly before the Emperour, which musike was
more delightfull unto me. After them come in the lions
and doe their obeisance unto the great Can. Then the
juglers cause golden cups full of wine to flie up and
downe in the ayre, and to apply themselves unto mens
mouthes that they may drinke of them. These and
many other strange things I sawe in the court of the
great Can, which no man would beleeve unlesse he had
seen them with his owne eies, and therefore I omit
to speake of them. I was informed also by certaine
credible persons, of another miraculous thing, namely,
that in a certaine kingdome of the sayd Can, wherein
stand the mountains called Kapsei (the kingdomes name
is Kalor) there growe great Gourds or Pompions, which
being ripe, doe open at the tops, and within them is
found a little beast like unto a yong lambe, even as I
my selfe have heard reported, that there stand certaine
trees upon the shore of the Irish sea, bearing fruit like
unto a gourd, which, at a certaine time of the yeere doe
fall into the water, and become birds called Bernacles,
and this is most true.

*A lambe in a
gourd.*

Of divers provinces and cities.

ANd after three yeres I departed out of the empire
of Cataie, travailing fiftie dayes journey towards
the West. And at length I came unto the empire of

*His returne
Westward.*

A.D.

1330.

[II. i. 64.]

Casan.

|| *Or, Thebet.*

THE ENGLISH VOYAGES

Pretegoani, whose principall citie is Kosan, which hath many other cities under it. From thence passing many dayes travell, I came unto a province called Casan, which is for good commodities, one of the onely provinces under the Sunne, and is very well inhabited, insomuch that when we depart out of the gates of one city we may beholde the gates of another city, as I my selfe saw in divers of them. The breadth of the sayd province is fifty dayes journey, & the length above sixty. In it there is great plenty of all victuals, and especially of chesnuts, and it is one of the twelve provinces of the great Can. Going on further, I came unto a certaine kingdome called || Tebek, which is in subjection unto the great Can also, wherein I thinke there is more plenty of bread & wine then in any other part of the world besides. The people of the sayd countrey do, for the most part, inhabit in tents made of blacke felt. Their principall city is invironed with faire and beautifull walles, being built of most white and blacke stones, which are disposed checkerwise one by another, and curiously compiled together: likewise all the high wayes in this countrey are exceedingly well paved. In the sayd countrey none dare shed the blood of a man, or of any beast, for the reverence of a certaine idole. In the foresayd city their Abassi, that is to say, their Pope is resident, being the head and prince of all idolaters (upon whom he bestoweth and distributeth gifts after his maner) even as our pope of Rome accounts himselfe to be the head of all Christians. The women of this countrey weare above an hundreth tricks and trifles about them, and they have two teeth in their mouthes as long as the tushes of a boare. When any mans father deceaseth among them, his sonne assemblenth together all the priests and musicians that he can get, saying that he is determined to honour his father: then causeth he him to be caried into the field (all his kinsfolks, friends, and neighbours, accompanying him in the sayd action) where the priests with great solemnity cut

FRIAR BEATUS ODORICUS

A.D.
1330.

off the fathers head, giving it unto his sonne, which being done, they divide the whole body into morsels, and so leave it behinde them, returning home with prayers in the company of the sayd sonne. So soone as they are departed, certaine vultures, which are accustomed to such bankets, come flying from the mountaines, and cary away all the sayd morsels of flesh : and from thenceforth a fame is spread abroad, that the sayd party deceased was holy, because the angels of God carried him into paradise. And this is the greatest and highest honour, that the sonne can devise to performe unto his deceased father. Then the sayd sonne taketh his fathers head, seething it and eating the flesh thereof, but of the skull he makes a drinking cup, wherein himselfe with all his family and kinred do drinke with great solemnity and mirth, in the remembrance of his dead and devoured father. Many other vile and abominable things doth the sayd nation commit, which I meane not to write, because men neither can nor will beleewe, except they should have the sight of them.

The same story concerning the very same people is in William de Rubricis.

Of a certaine rich man, who is fed and nourished by fiftie virgins.

WHile I was in the province of Mancy, I passed by the palace of a certaine famous man, which hath fifty virgin damosels continually attending upon him, feeding him every meale, as a bird feeds her yoong ones. Also he hath sundry kindes of meat served in at his table, and three dishes of ech kinde: and when the sayd virgins feed him, they sing most sweetly. This man hath in yeerely revenues thirty thuman of tagars of rise, every of which thuman yeeldeth tenne thousand tagars, and one tagar is the burthen of an asse. His palace is two miles in circuit, the pavement whereof is one plate of golde, and another of silver. Neere unto the wall of the sayd palace there is a mount artificially wrought with golde and silver, whereupon stand turrets and steeples and other delectable things for the solace

A.D.
1330.

THE ENGLISH VOYAGES

Long nailes. and recreation of the foresayd great man. And it was tolde me that there were foure such men in the sayd kingdome. It is accounted a great grace for the men of that countrey to have long nailes upon their fingers, and especially upon their thumbes, which nailes they may folde about their hands: but the grace and beauty of their women is to have small and slender feet: and therefore the mothers when their daughters are yoong, do binde up their feet, that they may not grow great. Travelling on further towards the South, I arrived at a certaine country called Melistorte, which is a pleasant and fertile place. And in this country there was a certeine aged man called Senex de monte, who round about two mountaines had built a wall to inclose the sayd mountaines. Within this wall there were the fairest and most chrystall fountaines in the whole world: and about the sayd fountaines there were most beautifull virgins in great number, and goodly horses also, and in a word, every thing that could be devised for bodily solace and delight, and therefore the inhabitants of the country call the same place by the name of Paradise.

Melistorte. The sayd olde Senex, when he saw any proper and valiant yoong man, he would admit him into his paradise. Moreover by certaine conducts he makes wine and milke to flow abundantly. This Senex, when he hath a minde to revenge himselfe or to slay any king or baron, comandeth him that is governor of the sayd paradise, to bring thereunto some of the acquaintance of the sayd king or baron, permitting him a while to take his pleasure therein, and then to give him a certaine potion being of force, to cast him into such a slumber as should make him quite voide of all sense, and so being in a profound sleepe to convey him out of his paradise: who being awaked, & seeing himselfe thrust out of the paradise would become so sorowfull, that he could not in the world devise what to do, or whither to turne him. Then would he go unto the foresaid old man, beseeching him that he might be admitted againe into

FRIAR BEATUS ODORICUS

A.D.
1330.

his paradise: who saith unto him, You cannot be admitted thither, unlesse you will slay such or such a man for my sake, and if you will give the attempt onely, whether you kill him or no, I wil place you againe in paradise, that there you may remaine alwayes: then would the party without faile put the same in execution, indeavouring to murther all those against whom the sayd olde man had conceived any hatred. And therefore all the kings of the east stood in awe of the sayd olde man, and gave unto him great tribute.

Of the death of Senex de monte.

ANd when the Tartars had subdued a great part of the world, they came unto the sayd olde man, and tooke from him the custody of his paradise: who being incensed thereat, sent abroad divers desperate and resolute persons out of his forenamed paradise, and caused many of the Tartarian nobles to be slaine. The Tartars seeing this, went and besieged the city wherein the said olde man was, tooke him, and put him to a most cruell and ignominious death. The friers in that place have this speciall gift and prerogative: namely, that by the vertue of the name of Christ Jesu, and in the vertue of his pretious blood, which he shedde upon the crosse for the salvation of mankinde, they doe cast forth devils out of them that are possessed. And because there are many possessed men in those parts, they are bound and brought ten dayes journey unto the sayd friers, who being dispossessed of the uncleane spirits, do presently beleeeve in Christ who delivered them, accounting him for their God, and being baptised in his name, and also delivering immediatly unto the friers all their idols, and the idols of their cattell, which are commonly made of felt or of womens haire: then the sayd friers kindle a fire in a publike place (whereunto the people resort, that they may see the false gods of their neighbors burnt) and cast the sayd idols thereinto: howbeit at the first those idols came out of the fire againe. Then the friers sprinkled

A.D.
1330.

THE ENGLISH VOYAGES

the sayd fire with holy water, casting the idols into it the second time, and with that the devils fled in the likeness of blacke smoake, and the idols still remained till they were consumed unto ashes. Afterward, this noise & outcry was heard in the ayre: Beholde and see how I am expelled out of my habitation. And by these meanes the friers doe baptise great multitudes, who presently revolt againe unto their idols: insomuch that the sayd friers must eftsoones, as it were, underprop them, and informe them anew. There was another terrible thing which I saw there: for passing by a certaine valley, which is situate beside a pleasant river, I saw many dead bodies, and in the sayd valley also I heard divers sweet sounds and harmonies of musike, especially the noise of citherns, whereat I was greatly amazed. This valley conteineth in length seven or eight miles at the least, into the which whosoever entreth, dieth presently, and can by no meanes passe alive thorow the midst thereof: for which cause all the inhabitants thereabout decline unto the one side. Moreover, I was tempted to go in, and to see what it was. At length, making my prayers, and recommending my selfe to God in the name of Jesu, I entred, and saw such swarmes of dead bodies there, as no man would beleewe unlesse he were an eye witnesse thereof. At the one side of the foresayd valley upon a certaine stone, I saw the visage of a man, which beheld me with such a terrible aspect, that I thought verily I should have died in the same place. But alwayes this sentence, the word became flesh, and dwelt amongst us, I ceased not to pronounce, signing my selfe with the signe of the crosse, and neerer then seven or eight pases I durst not approach unto the said head: but I departed & fled unto another place in the sayd valley, ascending up into a little sandy mountaine, where looking round about, I saw nothing but the sayd citherns, which me thought I heard miraculously sounding and playing by themselves without the helpe of musicians. And being upon the toppe of the mountaine, I found

FRIAR BEATUS ODORICUS

A.D.
1330.

silver there like the scales of fishes in great abundance : and I gathered some part thereof into my bosome to shew for a wonder, but my conscience rebuking me, I cast it upon the earth, reserving no whit at all unto my selfe, and so, by Gods grace I departed without danger. And when the men of the countrey knew that I was returned out of the valley alive, they revered me much, saying that I was baptised and holy, and that the foresayd bodies were men subject unto the devils infernall, who used to play upon citherns, to the end they might allure people to enter, and so murther them. Thus much concerning those things which I beheld most certainly with mine eyes, I frier Odoricus have heere written: many strange things also I have of purpose [II. i. 66.] omitted, because men will not beleewe them unlesse they should see them.

Of the honour and reverence done unto the
great Can.

I Will report one thing more, which I saw, concerning the great Can. It is an usuall custome in those parts, that when the forsayd Can travelleth thorow any countrey, his subjects kindle fires before their doores, casting spices thereinto to make a perfume, that their lord passing by may smell the sweet and delectable odours thereof, and much people come foorth to meet him. And upon a certaine time when he was comming towards Cambaleth, the fame of his approch being published, a bishop of ours with certaine of our minorite friers and my selfe, went two dayes journey to meet him: and being come nigh unto him, we put a crosse upon wood, I my selfe having a censer in my hand, and began to sing with a loud voice: Veni creator spiritus. And as we were singing on this wise, he caused us to be called, commanding us to come unto him: notwithstanding (as it is above mentioned) that no man dare approch within a stones cast of his chariot, unlesse he be called, but such onely as keepe his chariot. And when we came

A.D.
1330.

THE ENGLISH VOYAGES

neere unto him, he vailed his hat or bonet being of an inestimable price, doing reverence unto the crosse. And immediatly I put incense into the censer, and our bishop taking the censer perfumed him, and gave him his benediction. Moreover, they that come before the sayd Can do alwayes bring some oblation to present unto him, observing the ancient law : Thou shalt not appeare in my presence with an empty hand. And for that cause we carried apples with us, and offered them in a platter with reverence unto him : and taking out two of them he did eat some part of one. And then he signified unto us, that we should go apart, least the horses comming on might in ought offend us. With that we departed from him, and turned aside, going unto certaine of his barons, which had bene converted to the faith by certaine friers of our order, being at the same time in his army : and we offered unto them of the foresayd apples, who received them at our hands with great joy, seeming unto us to be as glad, as if we had given them some great gift.

All the premisses abovewritten frier William de Solanga hath put downe in writing even as the foresayd frier Odoricus uttered them by word of mouth, in the yeere of our Lord 1330, in the moneth of May, and in the place of S. Anthony of Padua. Neither did he regard to write them in difficult Latine or in an eloquent stile, but even as Odoricus himselfe rehearsed them, to the end that men might the more easily understand the things reported. I frier Odoricus of Friuli, of a certaine territory called Portus Vahonis, and of the order of the minorites, do testifie and beare witnesse unto the reverend father Guidotus minister of the province of S. Anthony, in the marquesate of Treviso (being by him required upon mine obedience so to doe) that all the premisses above written, either I saw with mine owne eyes, or heard the same reported by credible and substantiall persons. The

FRIAR BEATUS ODORICUS

A.D.
1330.

common report also of the countreyes where I was, testifieth those things, which I saw, to be true. Many other things I have omitted, because I beheld them not with mine owne eyes. Howbeit from day to day I purpose with my selfe to travell countreyes or lands, in which action I dispose my selfe to die or to live, as it shall please my God.

Of the death of frier Odoricus.

IN the yeere therefore of our Lord 1331 the foresayd frier Odoricus preparing himselfe for the performance of his intended journey, that his travell and labour might be to greater purpose, he determined to present himselfe unto pope John the two and twentieth, whose benediction and obedience being received, he, with a certaine number of friers willing to beare him company, might convey himselfe unto all the countreyes of infidels. And as he was travelling towards the pope, and not farre distant from the city of Pisa, there meets him by the way a certaine olde man, in the habit and attire of a pilgrime, saluting him by name, and saying: All haile frier Odoricus. And when the frier demaunded how he had knowledge of him: he answered: Whilest you were in India I knew you full well, yea, and I knew your holy purpose also: but see that you returne immediately unto the coven from whence you came, for tenne dayes hence you shall depart out of this present world. Wherefore being astonished and amazed at these wordes (especially the olde man vanishing out of his sight, presently after he had spoken them) he determined to returne. And so he returned in perfect health, feeling no crazednesse nor infirmity of body. And being in his coven at Udene in the province of Padua, the tenth day after the foresayd vision, having received the Communion, and preparing himselfe unto God, yea, being strong and sound of body, hee happily rested in the Lord: whose sacred departure was signified unto the [II. i. 67]

A.D.
1331.

THE ENGLISH VOYAGES

Pope aforesaid, under the hand of the publique notary in these words following.

In the yeere of our Lord 1331, the 14. day of Januarie, Beatus Odoricus a Frier minorite deceased in Christ, at whose prayers God shewed many and sundry miracles, which I Guetelus publique notarie of Utina, sonne of M. Damianus de Porto Gruaro, at the commandement and direction of the honorable Conradus of the Borough of Gastaldion, and one of the Councell of Utina, have written as faithfully as I could, and have delivered a copie thereof unto the Friers minorites: howbeit not of all, because they are innumerable, and too difficult for me to write.

The voyage of Matthew Gourney, a most valiant English Knight, against the Moores of Algier in Barbarie and Spaine. M. Camden pag. 159.

NEc tacendum Matthæum Gourney in oppido quodam, vulgari lingua Stoke under Hamden in comitatu Somersetensi appellato, sepultum esse, virum bellicosissimum regnante Edwardo tertio: qui 96. ætatis anno diem obivit, cum (ut ex inscriptione videre licuit) obsidioni d' Algizer contra Saracenos, præliis Benamazin, Sclusensi, Cressiaco, Ingenos, Pictaviensi, & Nazarano in Hispania dimicasset.

The same in English.

*In the reigne
of Edward the
third.*

IT is by no meanes to be passed over in silence, that Matthew Gourney, being a most valiant warriour in the reigne of Edward the third, lyeth buried at a certaine towne, in the countie of Somerset, commonly called Stoke under Hamden: who deceased in the 96. yeare of his age; and that (as it is manifest by the inscription of his monument) after he had valiantly behaved himselfe at the siege of Algizer against the Sarazens, and at the battailes of Benamazin, of Sluce, of Cressie, of Ingenos, of Poictou, and of Nazaran in Spaine.

KING LYON OF ARMENIA

A.D.
1386.

The comming of Lyon King of Armenia into England, in the yeere 1386, and in the ninth yeere of Richard the second, in trust to finde some meanes of peace or good agreement betweene the King of England and the French king. John Froyssart lib. 3. cap. 56.



Thus in abiding for the Duke of Berrie, and for the Constable, who were behind, then king Lyon of Armenia, who was in France, and had assigned him by the king, sixe thousande frankes by the yeare to maintaine his estate, tooke upon him for a good intent to goe into England to speake with the king there and his Councell, to see if he might finde any matter of peace to be had, betweene the two Realmes, England and France: And so he departed from his lodging of Saint Albeyne beside Saint Denice, alonely with his owne company, and with no great apparell. So he rode to Boloine, and there he tooke a shippe, and so sayled foorth till he came to Dover; and there he found the Earle of Cambridge, and the Earle of Buckingham, and moe then a hundreth men of armes, and a two thousand Archers, who lay there to keepe that passage, for the brute ran, that the Frenchmen should lande there or at Sandwich, and the king lay at London, and part of his Councell with him, and daily heard tydings from all the Portes of England. When the king of Armenia was arrived at Dover, he had there good cheere, because he was a stranger, and so he came to the kings Uncles there, who sweetly received him, and at a time convenient, they demaunded of him from whence he came and whither he would. The king answered and sayd, that in trust of goodnesse he was come thither to see the king of England, and his Councell, to treate of peace betweene England and France, for he saide that he

A.D.
1386.

THE ENGLISH VOYAGES

thought the warre was not meete : for he sayd, by reason of warre betweene these two Realmes, which hath indured so long, the Saracens, Jewes & Turkes are waxed proude, for there is none that make them any warre, and by occasion thereof I have lost my land and Realme, and am not like to recover them againe without there were firme peace in all Christendome : & I would gladly shew the matter that toucheth all Christendome to the king of England, and to his Councell, as I have done to the French king. Then the kings Uncles demaunded of him if the French king sent him thither or no ; he answered and sayd, no : there is no man that sent mee, but I am come hither by mine owne motion to see if the king of England & his Councel would any thing leane to any treaty of peace, then was he demaunded where the French king was, he answered I beleewe he be at Sluce, I sawe not him sithence I tooke my leave of him at Senlize. Then he was demaunded, howe he could make any treatie of peace, and had no charge so to doe, and Sir, if yee be conveyed to the King our Nephew and to his Councell, and the French king in the meane season enter with his puissance into England ; yee may happe thereby to receive great blame, and your person to be in great jeopardy with them of the Countrey. Then the King answered and said, I am in suretie of the French king, for I have sent to him, desiring him till I returne againe, not to remove from Sluce, and I repute him so noble and so well advised, that he will graunt my desire, and that hee will not enter into the sea, till I come againe to him. Wherefore, sirs, I pray you in the instance of love and peace, to convey me to speake with the King, for I desire greatly to see him : or else yee that be his Uncles, if ye have authoritie, to give me answer to all my demaunds. Then the Earle of Buckingham sayd, syr king of Armenia, we be ordayned here to keepe and defend this passage, and the frontiers of England, by the King and his Councell, and wee have no charge to meddle

KING LYON OF ARMENIA

A.D.
1386

any further with the businesse of the Realme, without we be otherwise commanded by the King. But sith ye be come for a good intent into this Countrey, ye be right welcome ; but sir, as for any firme answere ye can have none of us, for as now we be not of the Councell, but we shall convey you to the king without perill or danger. The king thanked them, and said : I desire nothing else but to see the king and to speake with him.

How the King of Armenia returned out of England, and of the answere that was made to him.



When the king of Armenia was refreshed at Dover a day, and had spoken with the kings Uncles at good leasure, then he departed towards London, with a good conduct that the Lords appointed to him, for feare of any recounters : so long he rode that he came to London, and in his ryding through London he was well regarded, because he was a stranger, and he had good cheare made him, and so was brought to the king, who lay at the Royall at the Queenes wardrobe, and his Councell were in London at their lodgings : The Londoners were sore fortelying of their citie. When the comming of the king of Armenia was knowen, the kings Councell drew to the King to heare what tydings the King brought in that troublous season : When the king of Armenia was come into the kings presence, he made his salutation and then beganne his processe to the states, how he was come out of France principally to see the king of England whom he had never seene before, & said, how he was right joyous to be in his presence, trusting that some goodnesse might come thereby. And there he shewed by his words, that to withstande the great pestilence that was likely to be in England ; therefore he was come of his owne good will to doe good therein if he might, not sent from the

A.D.
1390.

THE ENGLISH VOYAGES

The voyage of Henrie Earle of Derby, after Duke of Hereford, and lastly Henry the fourth king of England, to Tunis in Barbarie, with an army of Englishmen written by Polidore Virgill. pag. 1389.



Ranci interim per inducias nacti ocium, ac simul Genuensium precibus defatigati, bellum in Afros, qui omnem oram insulasque Italiæ latrociniis infestas reddebant, suscipiunt. Richardus quoque rex Angliæ rogatus auxilium, mittit Henricum comitem Derbiensem cum electa Anglicæ pubis manu ad id bellum faciendum. Igitur Franci Anglique viribus & animis consociatis in Africam trajiciunt, qui ubi littus attigere, eatenus à Barbaris descensione prohibiti sunt, quoad Anglorum sagittariorum virtute factum est, ut aditus pateret: in terram egressi recta Tunetam urbem regiam petunt, ac obsident. Barbari timore affecti de pace ad eos legatos mittunt, quam nostris dare placuit, ut soluta certa pecuniæ summa ab omni deinceps Italiæ, Galliæque ora manus abstinerent. Ita peractis rebus post paucos menses, quàm eo itum erat, domum repeditum est.

The same in English.

THE French in the meane season having gotten some leasure by meanes of their truce, and being sollicitated and urged by the intreaties of the Genuois undertooke to wage warre against the Moores, who robbed and spoyled all the coasts of Italy, and of the Ilandes adjacent. Likewise Richard the second, king of England, being sued unto for ayde, sent Henry the Earle of Derby with a choice armie of English souldiers unto the same warfare. Wherefore the English and French, with forces and mindes united, sayled over into Africa, who when they approched unto the shore were repelled by the

KING HENRY THE FOURTH

A.D.
1390.

Barbarians from landing, untill such time as they had **passage** made them by the valour of the English archers. **T**hus having landed their forces, they forthwith marched **unto** the royall citie of Tunis, and besieged it. Whereat **the** Barbarians being dismayed, sent Ambassadors unto **our** Christian Chieftaines to treat of peace, which our men **graunted** unto them, upon condition that they should pay **a** certaine summe of money, and that they should from **thenceforth** abstaine from piracies upon all the coasts of **Italy** and France. And so having dispatched their businesse, within a fewe moneths after their departure they returned home.

The Historie is somewhat otherwise recorded by
Froysard and Holenshed in manner following,
pag. 473.

IN the thirteenth yeere of the reigne of king Richard the second, the Christians tooke in hand a journey against the Saracens of Barbarie through sute of the Genouois, so that there went a great number of Lords, Knights, and Gentlemen of France and England, the Duke of Burbon being their Generall. Out of England there went John de Beaufort bastarde sonne to the Duke of Lancaster (as Froysard hath noted) also Sir John Russell, Sir John Butler, Sir John Harecourt and others. They set forward in the latter ende of the thirteenth yeere of the Kings reigne, and came to Genoa, where they remayned not verie long, but that the gallies and other vessels of the Genouois were ready to passe them over into Barbarie. And so about midsomer in the begining of the foureteenth yere of this kings reigne the whole army being embarked, sailed forth to the coast of Barbary, where neere to the city of Africa they landed: at which instant the English archers (as the Chronicles of Genoa write) stood all the company in good stead with their long bowes, beating backe the enemies from the shore, which came downe to resist their landing. After

[II. i. 70.]

The Chronicles of Genoa.

A.D.
1390.

THE ENGLISH VOYAGES

they had got to land, they invironed the city of Africa (called by the Moores Mahdia) with a strong siege: but at length, constrained with the intemperancy of the scalding ayre in that hot countrey, breeding in the army sundry diseases, they fell to a composition upon certaine articles to be performed in the behalfe of the Saracens: and so 61 dayes after their arrivall there they tooke the seas againe, and returned home, as in the histories of France and Genoa is likewise expressed. Where, by Polydore Virgil it may seeme, that the lord Henry of Lancaster earle of Derby should be generall of the English men, that (as before you heard) went into Barbary with the French men and Genouois.

The memorable victories in divers parts of Italie of John Hawkwood English man in the reigne of Richard the second, briefly recorded by M. Camden, pag. 339.

AD alteram ripam fluvii Colne oppositus est Sibble Heningham, locus natalis, ut accepi, Joannis Hawkwoodi (Itali Aucuthum corruptè vocant) quem illi tantopere ob virtutem militarem suspexerunt, ut Senatus Florentinus propter insignia merita equestri statua & tumuli honore in eximiæ fortitudinis, fideique testimonium ornavit. Res ejus gestas Itali pleno ore prædicant; & Paulus Jovius in elogiis celebrat: sat mihi sit Julii Feroldi tetrastichon adjicere.

Hawkwoode Anglorum decus, & decus addite genti
Italicæ, Italico presidiûmque solo,
Ut tumuli quondam Florentia, sic simulachri
Virtutem Jovius donat honore tuam.

William Thomas in his Historie of the common wealthes of Italy, maketh honorable mention of him twice, to wit, in the common wealth of Florentia and Ferrara.

THE DUKE OF NORFOLK

A.D.
1399.

The voyage of the Lord John of Holland, Earle of Huntington, brother by the mothers side to King Richard the second, to Jerusalem and Saint Katherins mount.

THe Lord John of Holland, Earle of Huntington, ^{1394.} was as then on his way to Jerusalem, and to Saint ^{Froyssart.} Katherins mount, and purposed to returne by the Realme of Hungarie. For as he passed through France (where he had great cheere of the king, and of his brother and uncles) hee heard how the king of Hungary and the great Turke should have battell together: therefore he thought surely to be at that journey.

The voiage of Thomas lord Moubray duke of Norfolke to Jerusalem, in the yeere of our Lord 1399. written by Holinshed, pag. 1233.

THomas lord Moubray, second sonne of Elizabeth Segrave and John lord Moubray her husband, was advanced to the dukedome of Norfolke in the 21. yeere of ye reigne of Richard the 2. Shortly after which, hee was appealed by Henry earle of Bullingbroke of treason, and caried to the castle of Windsore, where he was strongly & safely garded, having a time of combate granted to determine the cause betweene the two dukes, the 16. day of September, in the 22. of the sayd king, being the yeere of our redemption 1398. But in the end the matter was so ordred, that this duke of Norfolke was banished for ever: whereupon taking his journey to Jerusalem, he died at Venice in his returne from the said citie of Jerusalem, in the first yeere of king Henry the 4. about the yeere of our redemption, 1399.

[The comming

THE ENGLISH VOYAGES

The comming of the Emperor of Constantinople into England, to desire the aide of Henry the 4. against the Turkes, 1400.

Thomas Walsingham.

[II. i. 71.] **S**ub eodem tempore Imperator Constantinopolitanus venit in Angliam, postulaturus subsidium contra Turcas. Cui occurrit rex cum apparatu nobili ad le Blackheath, die Sancti Thomæ Apostilo, suscepitque, prout decuit, tantum Heroem, duxitque Londonias, & per multos dies exhibuit gloriosè, pro expensis hospitii sui solvens, & eum respiciens tanto fastigio donativis. Et paulò post: His auditis rumoribus, Imperator lætior recessit ab Anglis, honoratus à rege donariis preciosis.

The same in English.

ABout the same time the emperor of Constantinople came into England, to seeke ayde against the Turkes: whom ye king accompanied with his nobilitie, met withall upon Blackheath upon the day of saint Thomas the Apostle, and received him as beseemed so great a prince, and brought him to London, and roially entertained him for a long season, defraying the charges of his diet, and giving him many honorable presents. And a litle afterward: Upon the hearing of these newes, the emperor departed with great joy out of England, whom the king honoured with many precious gifts.

The Voiage of the bishop of Winchester to Jerusalem, in the sixt yeere of the reigne of Henry the fift, which was the yeere of our Lord, 1417. Thomas Walsing.

Ilmo die mensis Octobris, episcopus Wintoniensis accessit ad concilium Constanciense, peregrinaturus Hierosolymam post electionem summi pontificis celebratam, ubi tantum valuit ejus facunda persuasio, ut & excitaret dominos Cardinales ad concordiam, & ad electionem summi pontificis se ocyùs præpararent.

KING HENRY THE FOURTH

The same in English.

THE last day of October the history of Winchester came to the Council of Concord, which after the chusing of the Pope determined to take his journey to Jerusalem: where his eloquent persuasion so much prevailed, that he both persuaded our Lord the Cardinals to unity and concord, and also moved them to proceed there speedily to the election of the Pope.

A preparation of a voyage of King Henrie the fourth to the Holy land against the infidels in the yere 1413. being the last yere of his reigne: wherein he was prevented by death: written by Walsingham, Fabian, Polydore Virgile, and Holenshed.



In this fourteenth and last yere of King Henries reigne a counsell was holden in the White friers in London, at the which among other things, order was taken for ships and gallies to be builded and made ready, and all other things necessary to be provided for a voyage, which he meant to make into the Holy land, there to recover the city of Jerusalem from the infidels: for it grieved him to consider the great malice of Christian princes, that were bent upon a mischievous purpose to destroy one another, to the perill of their owne soules, rather then to make warre against the enemies of the Christian faith, as in conscience, it seemed to him, they were bound. We finde, sayeth Fabian in his Chronicle, that he was taken with his last sicknesse, while he was making his prayers at Saint Edwards shrine, there as it were, to take his leave, and so to proceede foorth on his journey. He was so suddenly and grievously taken, that such as were about him feared least he would have died presently: wherefore to relieve him, if it were possible, they bare

A.D.
1413.

THE ENGLISH VOYAGES

him into a chamber that was next at hand, belonging to the Abbot of Westminster, where they layd him on a pallet before the fire, and used all remedies to revive him. At length he recovered his speech, and perceiving himselfe in a strange place which he knew not, he willed to knowe if the chamber had any particular name, whereunto answere was made, that it was called Jerusalem. Then sayde the king, Laudes be given to the father of heaven: for now I knowe that I shall die here in this chamber, according to the prophesie of mee declared, that I should depart this life in Jerusalem.

Of this intended voyage Polydore Virgile writeth in manner following :

[II. i. 72.] **P**ost hæc Henricus Rex memor nihil homini debere esse antiquius, quàm ad officium justitiæ, quæ ad hominum utilitatem pertinet, omne suum studium conferre, protinùs omisso civili bello, quo pudebat videre Christianos omni tempore turpitèr occupari, de republica Anglica benè gubernanda, de bello in hostes communes sumendo, de Hierosolymis tandem aliquando recipiendis plura destinabat, classemque jam parabat, cum ei talia agenti atque meditati casus mortem attulit: subito enim morbo tentatus, nulla medicina sublevari potuit. Mortuus est apud Westmonasterium, annum agens quadragesimum sextum, qui fuit annus salutis humanæ 1413.

The same in English.

Afterward, King Henry calling to minde, that nothing ought to be more highly esteemed by any man, then to doe the utmost of his indeavour for the performance of justice, which tendeth to the good and benefite of mankinde; altogether abandoning civill warre (wherewith he was ashamed to see, how Christians at all times were dishonourably busied) entered into a more deepe consideration of well governing his Realme of

KING HENRY THE FOURTH

A.D.
1413.

England, of waging warre against the common enemy, and of recovering, in processe of time, the citie of Jerusalem, yea, and was providing a navie for the same purpose, whenas in the very midst of this his heroicall action and enterprise, he was surprised with death: falling into a sudden disease, he could not be cured by any kinde of physicke. He deceased at Westminster in the 46 yeare of his age, which was in the yeere of our lord, 1413.

END OF VOLUME IV.

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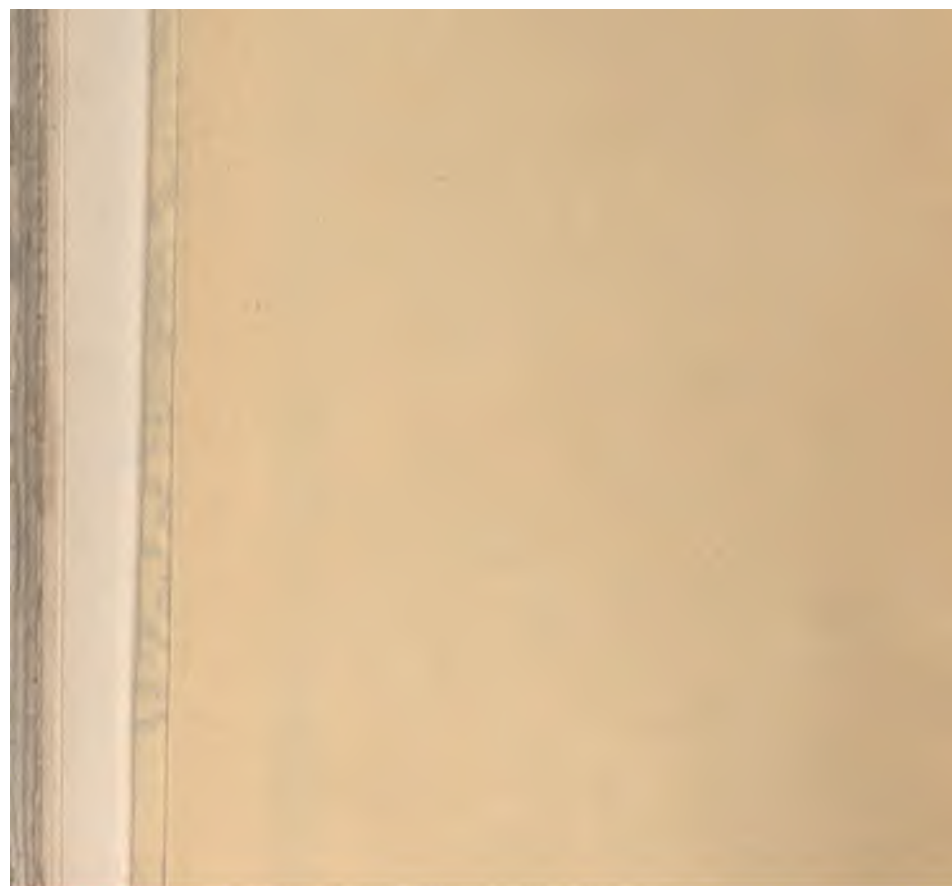




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